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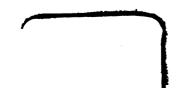
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The

Beneficial Saving Fund Society

OF PHILADELPHIA

1200 and 1202 Chestnut Street

Incorporated April 20, 1853

STATEMENT JANUARY 1, 1909

Assets at Par	•	-	-	•	-	-	\$11,448,648.58
Deposits	-	-	-	-			10,150,452.89
Surplus at par	-	-	-	-	-	-	\$1,298,195.69

Interest 3.65% Per Annum

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OF

PHILADELPHIA

Volume XX



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THE AMERICAN CATHOLIC HISTORICAL SOCIETY
OF PHILADELPHIA

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ADDRESS DELIVERED AT THE ANNUAL MEETING OF THE SOCIETY, DECEMBER 15, 1908.

BY THE PRESIDENT, MR. IGNATIUS J. DOHAN.

You have heard the report of the Secretary, and, considering the amount of financial assistance which the Treasurer's report shows we have received, the results of the past year are certainly creditable to those faithful workers who have taken an interest in our Society.

Our requirements, unfortunately, are far in excess of the support accorded to us. We need \$4,000 to pay off all indebtedness, none of which, however, is pressing; we need a fund to purchase books and manuscripts; and above all we need a permanent fund, the interest of which can be devoted to historical research. There are many priceless treasures, fast going to decay, hidden away in dark corners. These treasures should be unearthed, brought to light and put in permanent form, to inspire and encourage us.

History, we are told, is the record of the past. Much of it should be buried in oblivion; but the history of the Catholic Church in America, the struggles of the early pioneers, their devotion to their religion, their charity towards their fellowmen, is not a mere chronicle of events, for it teaches us a lesson and gives us an incentive which we sadly need in this material, selfish age.

Is not the history of the early Jesuit and Franciscan Missionaries in America, of their trials by land and water, their charity for the poor benighted Indians, and above

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all, their love for God, which enabled them to endure all things for His sake, the very inspiration we need in these days of luxury and sloth? It is our duty to investigate and set forth all that is noble and good in bygone times for the instruction and edification not only of the present age, but of posterity.

When during the past year the Dioceses of Baltimore. New York, Philadelphia and Boston celebrated their centenaries, great was their pride when they counted the magnificent churches, the thousands of priests, the convents and schools with their armies of children, the innumerable orphan asylums, hospitals, and every form of institution for the relief of suffering and downfallen humanity. But these grand exhibits, proper cause for pride though they be, are not the result of our work or our generation. Their foundations were laid in the martyrdom of a Jogues, the labors of a Marquette, the patriotism of a Carroll, the courage of a Hughes, and the saintliness of a Neumann. To-day and its passing events fast become incorporated in the past, and it is our duty so to preserve the records of the present and restore the records of the past that the writing of history will become a pleasure and not an appalling task. when the bi-centennial of the establishment of the Catholic hierarchy in America is celebrated, while we shall not figure as pioneers, we shall, at least, be remembered as having so nurtured the tree planted by others and confided to our care that we have increased its fruit a hundredfold.

The work of our Society is not a charity. It is the duty of good Catholics to belong to our Society and to lend it material assistance.

We cannot all be delvers like Martin I. J. Griffin, painstaking chroniclers like Dr. Middleton, writers with the polish of Father Drumgoole or the finished style of Reverend Doctor Henry; but, if we all had a tithe of the energy of Miss Campbell and the enthusiasm of Dr. Flick, we could help such men by our ready sympathy and material encouragement to make the American Catholic Historical Society the success it ought to be.

THE EARLY HISTORY OF "THE CONGREGATION OF THE MISSION" IN PHILADELPHIA.

LECTURE BY REV. M. A. DRENNAN, C. M.,

BEFORE THE AMERICAN CATHOLIC HISTORICAL SOCIETY,
MAY 4, 1909.

Let us praise men of renown and our fathers in their generation: men rich in virtue. All these have gained glory in their generations and were praised in their days. These were men of mercy, whose godly deeds have not failed. Their bodies are buried in peace and their name liveth unto generation and generation. Let the people show forth their wisdom and the Church declare their praise.—Eccl. lxiv.

The subject of this evening's lecture is "The Early History of the Congregation of the Mission in Philadelphia." By way of introduction I might state that the Congregation of the Mission is a religious community of priests and lay brothers with perpetual vows of poverty, chastity and obedience. To these three is added a fourth, known as the vow of stability, viz., of remaining always in the said Congregation. The Community was founded by St. Vincent de Paul in 1625 and approved by Urban VIII in 1632. Its object is threefold: (1) The sanctification of its members; (2) the training of young men for the priesthood, and (3) the giving of missions; hence the name, "Congregation of the Mission."

Shortly after the establishment of the Congregation the ancient priory of St. Lazare, in the Rue St. Denis in Paris,

was given to St. Vincent as a mother-house for his new Community. It is from this fact that the members of the Congregation of the Mission are known as "Lazarists." The Community retained possession of this priory until the French Revolution (1789), when, on July 12th and 13th, 200 brigands broke into the house and destroyed almost everything of value. The library was plundered, the archives were thrown out of the windows, and the most precious objects broken and trampled upon.

Fortunately the sacred remains of St. Vincent were left untouched in their gold and silver coffin resting over the high altar. After the Revolution some compensation was made for the property which had been confiscated, and the Community took up its residence in the Rue de Sèvres, now one of the busiest streets of Paris. The old priory and former mother-house of St. Lazare is now a prison. The room in which St. Vincent died has been turned into a chapel, in which one sees mementoes of the great apostle of charity, particularly the stone on which he knelt to pray, worn away by constant use.

While the "Priests of the Mission" have been called "Lazarists" for the reason given, still in many countries the name "Vincentians" is applied to them as more appropriate, since it has the merit of identifying the Community with its founder, St. Vincent.

The originality of the new Community consisted in this, that it was the first and only company of priests in the Church devoted entirely and exclusively to the poor. This was St. Vincent's idea from the very beginning. He had already founded associations of charity for men and women; he had taught the upper classes in Paris to serve the poor, and he raised up the Sister of Charity as a visible incarnation of the virtue of charity. But higher than the body was the soul; higher than soothing physical suffering was the saving and guarding of souls darkened by ignorance and

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degraded by vice. (Life of St. Vincent, by Bougaud, p. 219.) Not that there were not in the Church many religious orders whose members were laboring most zealously and successfully. These, however, were either occupied with the upper classes or, as learned professors, were engaged in the universities. The poor were being neglected, and it was to supply this want that St. Vincent wished to raise up a body of priests entirely devoted to them.

He took as his motto the words, "Evangelizare pauperibus misit me Dominus," viz., "To preach the Gospel to the poor the Lord hath sent me." He demanded humility of his followers, that they might merit the assistance and blessing of Him who said: "Learn of Me, for I am meek and humble of heart."

At a public entertainment held in Clermont College one of the saint's disciples, without intending it, took a higher place than was reserved for him. The rector of the college sent a messenger to ask him to change. The priest replied in excellent Latin that he was very comfortable and preferred to remain where he was. The messenger, not understanding Latin, returned to the rector, who came to the conclusion that the priest was either an Irishman or a Pole, and sent another messenger. This time the priest replied in Greek. Then the professor of rhetoric approached, and he received an answer in Hebrew, till at last some one recognized who the priest was. When he returned to the motherhouse he related the joke, but St. Vincent did not approve of it. "A poor missioner," said he, "should not seek high places nor speak of himself. I ask you, sir, to beg pardon of the rector for the disedification you have given." The priest willingly obeyed, and left as great an impression of his virtue as he had of his learning. (Bougaud, pp. 221 and 222.)

Missions and seminaries have always been regarded as

our first and most important work. Simultaneously with M. Olier, the founder of St. Sulpice, St. Vincent created the first seminaries. Between these two holy men there was no envy, no jealousy. It has been said that the kiss of St. Dominic and St. Francis of Assisi has been transmitted from generation to generation on the lips of their posterity. So it is with the posterity of St. Vincent and M. Olier. Each year, on the 19th of July, the children of M. Olier may be seen prostrate before the tomb of St. Vincent in the Rue de Sèvres. The same love, the same gratitude have always united the families of these two great men, who together created, or rather revived the Church of France by the inestimable blessing of ecclesiastical seminaries. St. Vincent founded the seminary for his own Community in 1637; one in Annecy in 1641 and another in Paris in 1642. St. Sulpice was founded in 1642. (Bougaud, p. 120.)

In France alone, before the iniquitous laws of 1906, we had the direction of thirty-five seminaries. We have establishments in Germany, Austria, Hungary, Spain, Ireland, England, Scotland, Australia, Italy, Belgium, Holland, Poland, Russia, Portugal, Madeira, Turkey in Europe and Asia, China, Persia, Egypt, Syria, Algeria, South America, Cuba, Porto Rico, Philippine Islands, Colombia, Panama, Costa Rica, Greece, Abyssinia and Madagascar, Salvador, Canary and Balearic Islands, Argentine Republic, Guatemala, Ecuador, Brazil, Chili, Peru, Bolivia, Uraguay, Mexico, Paraguay and the United States.

It is nearly one hundred years since the first colony of Vincentians landed in the United States. This band, which came from Rome, consisted of five priests with four seminarians and four brothers. They reached Baltimore on the 12th of June, 1816, and shortly afterwards set out for St. Louis, their destination. The superior, Very Rev. Felix de Andreis, C.M., was a man admired for his learning and

venerated for his sanctity. As a preacher in Rome he was very effective. As a professor in the same city he was even more remarkable. "His students." said Bishop Rosati. "were amazed at the richness, solidity and clearness of his arguments, and his lectures on Sacred Scripture were replete with useful and valuable information. But what I prized more than all," continues the good bishop, "was that while he enlightened our minds he inflamed our hearts with heavenly fire." The Vicar of Rome, Cardinal Della Somaglia, spoke of him in the highest terms to Pope Pius VII. who replied: "We must not lose sight of this young man, for it is with such as he that we must fill our episcopal sees." Yet in the inscrutable designs of Providence his future lot was not that of a bishop, but of first superior and founder of the Congregation of the Mission in America.

Father de Andreis died in St. Louis in 1830, with the reputation of sanctity both among priests and people. process of his canonization is now pending before the Congregation of Rites. Writing to Rome a few days after the death of this saintly priest, Bishop Dubourg said: "I trust that God will glorify him by the testimony of miracles, for there exists already a very general readiness to believe them, a most beautiful star having appeared in the heavens at noon the very moment of his funeral."

The assistant of Father de Andreis in founding the first American province of the Congregation of the Mission was Rev. Joseph Rosati, C.M., afterwards the first bishop of St. Louis, and appointed as apostolic delegate by Gregory XVI to arrange ecclesiastical affairs between the Holy See and Hayti. Since the elevation of Father Rosati to the See of St. Louis the Vincentian Fathers have suffered heavy losses in the priests who were called from their ranks to bear the burden of the episcopacy. They have given two archbishops and six bishops to the hierarchy-Joseph Rosati, bishop of St. Louis; Leo de Neckere, bishop of New Orleans; John Odin, archbishop of New Orleans; John Timon, bishop of Buffalo; Thaddeus Amat, bishop of Monterey and Los Angeles; John Lynch, archbishop of Toronto; Michael Domenec, bishop of Pittsburg, and Stephen Ryan, second bishop of Buffalo. Thus the Community lost in a few years many of its best and most experienced subjects, on whom it relied for the government and administration of its various houses. It should be no occasion of surprise, therefore, that it was thrown back for years until it could build up and form a new generation, and that it had to abandon many of its important works, to the great regret of its own members and the bishops of the country.

It was on July 11, 1841, that the Congregation of the Mission, at the request of Right Rev. Francis Patrick Kenrick, then bishop of Philadelphia, came to this city to assume the direction of his recently-established seminary (1832), now the well-known Seminary of St. Charles Borromeo. The institution was then situated at Schuylkill Fifth and Sassafras, now Eighteenth and Race streets, and was presided over by the Very Rev. Mariano Maller, C.M., from 1841 to 1847.

Father Maller was born in Catalonia, Spain, on September 4, 1817, entered the Congregation in 1833 at Madrid, and came to this country with Very Rev. John Timon in 1840. He succeeded Father Timon as visitor or provincial in 1847 and retained that position until 1853, when he was sent by his superiors to occupy a similar position in Brazil. After spending nine years in South America he was recalled to Spain, where for nearly forty years he zealously and wisely governed the Spanish province. (Page 40, Historical Sketch.) Father Maller was recalled from America, partly at least, because the superior general had an inkling that he was to be made a bishop.

Father Maller was succeeded by Very Rev. John Tornatore, C.M., in 1847. Father Tornatore, born in Italy (Piedmont), December 27, 1783, and entering the Community at Rome June 4, 1803, was formerly professor of theology in Rome and had among his students the young Francis Patrick Kenrick. A warm and deep friendship sprang up between teacher and pupil, so that in after years when the student became bishop of Philadelphia and determined to erect a seminary in his episcopal see, his thought turned to the friend and professor of his early days, and he repeatedly and urgently requested him to come and help him in his cherished undertaking. It was an open secret, vouched for by Mr. Frenaye, many years the factotum in the Bishop's residence, that Philadelphia owes the plan of its cathedral and its definite adoption to the influence of Fathers Maller and Tornatore.

Father Amat succeeded Father Tornatore in 1848. Like Father Maller, he was born in Spain (Barcelona) on December 31, 1811, entered the Congregation in 1831, and was sent to the United States in 1838. It was during his incumbency that the seminary building was improved and enlarged to twice its former length on Race street, according to a plan prepared by Mr. Joseph D. Koecker, architect. The work was performed by Mr. James Kelly for \$5,600. (Page 41.)

When Father Amat resigned the presidency to become bishop of Monterey and Los Angeles, Father Tornatore was again placed in charge. To quote from an historical sketch of St. Charles' Seminary issued at Overbrook in 1905: "He (Father Tornatore) was the last member of the priests of the Congregation of the Missions to hold this important and responsible position. During their administration the Seminary met with unusual success. The num-

¹ By the Reverend Augustin J. Schulte.

ber of students increased from year to year. About forty had been ordained, who, like able and devoted laborers in the vineyard of the Lord, were doing good service in the vast and difficult missions of the diocese. In their business transactions the Lazarists endeavored to study the strictest economy compatible with the interests of religion, the good government of the institution, and the health of those committed to their care, and in consequence, on the day of their retirement the Seminary was in a more flourishing condition than at any former period." (Page 42.)

"After eleven years of faithful administration of their trust," continues the sketch, "the Lazarists, on account of their reduced numbers, were obliged to retire in 1852 (page 44) and Rev. William O'Hara was chosen by Bishop Neumann to take charge of the institution."

"Probably the only suspension of studies in the history of the Seminary occurred whilst they were superintending its affairs. It was during the scenes attending the riots of 1844, when it was found necessary to interrupt the usual exercises for about two months, since the pursuit of sacred studies in the midst of such excitement was quite impossible." (Page 42.) Father Amat having been elevated to the See of Los Angeles and Father Maller having become provincial of the Spanish province, it was simply impossible for the remaining fathers to continue the work so dear to their hearts, and at which they had labored so well.

The mustard seed of 1841 has become the great tree of 1909. The small building at Eighteenth and Race streets has been succeeded by the magnificent structure at Overbrook; the thirty-four seminarians have given place to one hundred and thirty-three and the annual collection of three thousand three hundred and ninety-two dollars has grown to the generous offering of fifty-two thousand nine hundred and ten dollars.

Since 1853 the direction of the seminary has been en-

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trusted to the secular clergy. How faithfully they have discharged their duty is shown in the zeal, learning and sanctity of the priests of this archdiocese, second to none in the United States.

According to the "Minutes of the Board of Trustees", May 12, 1856, a request to open a preparatory seminary in Germantown was received from Bishop Neumann. Owing to circumstances, is was impossible for the Community to carry out the wishes of the venerable prelate, and the work was entrusted to the secular clergy. It was they who in September, 1859, opened the preparatory seminary at Glen Riddle, Delaware County, Pennsylvania.

During the time of their administration of the seminary the reverend professors were called upon by the Bishop to attend to the spiritual needs of the Catholics living within a radius of thirty miles of the city. Among the places they visited were Hamilton Village, in the borough of West Philadelphia, now the neighborhood of Thirty-eighth and Chestnut streets; Ivy Mills, Kellyville, attended by Rev. Thomas Burke, C.M.; Nicetown and occasionally Burlington and Camden, N. J. This condition of affairs continued until 1849, when Bishop Kenrick requested the Community to take steps for the erection of a "church, rectory and house of education in Hamilton Village, in the borough of West Philadelphia." Accordingly a corporation was formed for this purpose and a charter was granted to it by the State Legislature on April 2, 1849.

The Board of Trustees was composed of the following: Rev. Thaddeus Amat, C.M., Rev. John Tornatore, C.M., Rev. Michael Domenec, C.M., Rev. Andrew Rossi, Messrs. Mark Willcox, James Willcox and John Sullivan. The eldest daughter of Mr. Mark Willcox became the wife of a gentleman with whom the members of this society are well

acquainted, viz., Mr. Ignatius I. Dohan. By a striking coincidence the first meeting of the board was held on this very day sixty years ago, viz., May 4, 1849. At a meeting held May 5, 1850, it was decided to sell the property in West Philadelphia and purchase an additional piece of ground in Germantown at Price and Evans streets, now Lena street. I say "an additional piece," for Bishop Kenrick had already donated a portion in 1849. It was proposed also and adopted that the title of the corporation should be changed and that a supplement to the charter to this effect should be obtained from the Legislature. Such a supplement was granted and approved on April 15, 1851, and the corporate title of "The Congregation of St. Vincent de Paul" was changed into the "Congregation of the Mission of St. Vincent de Paul in Germantown," a name which it still retains.

The Rev. Michael Domenec was requested to undertake the erection of the new church. According to Mr. Martin I. J. Griffin, that indefatigable and most conscientious of historical critics, the "Rev. Francis Xavier Brosius opened a seminary at Mount Airy, near Philadelphia, on Monday, March 16, 1806." Father Brosius remained at Mount Airy until 1813. How many attended that institution or what studies were taught there I have been unable to discover. Among the older Catholics of Germantown there has been a tradition that the same reverend father attended sick calls in the neighborhood, and between 1809 and 1812 celebrated Mass in a private residence. About the same time the family of Thomas Lloyd, reporter of the early sessions of Congress, passed their summers on Main street, near Mount Airy. (The Lloyds were Catholics.)

The territory within which the priests of St. Vincent's attended sick calls in the early days of the parish embraced, besides St. Vincent's, the area now comprised in the following parishes: Our Mother of Consolation, at Chestnut

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Hill; the Immaculate Conception, at Jenkintown; the Presentation, at Cheltenham; Holy Cross, at Mount Airy; St. Francis of Assisi, at Germantown; Holy Angels, at Oak Lane, and old St. Stephen, at Nicetown, which parish, by the way, was given in perpetuity to the "priests of the Congregation of the Mission" by Bishop Kenrick on September 19, 1851. St. Stephen's church was dedicated on January 1, 1844, by Rev. Father Maller, C.M., then rector of the seminary. It was a comparatively small structure situated at Broad, Barr and Clinton streets. From 1844 to 1851 it was attended, now by the secular clergy, now by members of the Community. It was served by the latter from October, 1851, until July, 1853, and then, because of the recall to Europe of several members of the Community, it was returned to Bishop Neumann.

The corner-stone of the church begun by Father Domenec was solemnly blessed and placed in position by Bishop Kenrick on the 2d of September, 1849. The Bishop was assisted by Father Tornatore as deacon and Dr. William O'Hara, afterwards first bishop of Scranton, as sub-deacon. The students from the seminary and a large concourse of people, Catholics and non-Catholics, were present at the ceremony. In 1876 Bishop Domenec related to a few friends some of his experiences when it became known that he was to erect a Catholic church in Germantown. He was earnestly remonstrated with by some of the inhabitants upon the folly of such an undertaking; others declared that they would prevent his procuring a suitable plot, while a third class, still more earnest in their views, but less discreet. told him openly that they would by force hinder him from putting his plans into effect. When the day for laying the corner-stone arrived a score or more of the disorderly element assembled on the ground and in the vicinity and attempted to carry out their threats. Father Domenec's

friends, however, were not to be awed, and their resolute attitude made it very evident that no interruption of his plans would be suffered to pass without a fitting rebuke. Hence after some little noise and throwing of a few stones the disorderly element took their departure and the ceremony went on without further interruption.

The edifice as we see it to-day was not all undertaken by Father Domenec in 1849, but the nave only. As the walls were very high, the truncated building must have presented an odd appearance and was often styled "Father Domenec's folly." When, however, the structure was completed the wisdom of his plans became evident to every one. The number of Catholics in Germantown half a century ago was very small, and hence the means necessary to meet the expense of erecting the new church were exceedingly limited. As a consequence, it was not until the 13th of July, 1851, that the building was ready for divine worship.

When the day of dedication arrived, Bishop Kenrick was absent from the city, and his place was taken by Vicar General Sourin, who also preached the sermon.

The reader may imagine the joy that filled the hearts of Father Domenec and his faithful people on this memorable occasion. His long, wearying and oft-disheartening labors were forgotten in the happiness of that morning. The many sacrifices that his small flock had made to aid him in erecting a temple to the Most High were then recalled in thanksgiving for the faith that had prompted them to make such manifestations of love for the beauty of God's house. His people had now a church of their own; no more would they be forced to go to remote places to fulfil the duties of religion; no more long walks in winter's cold nor in summer's heat, in snow and in rain, to Manayunk, Nicetown or even farther.

The names of all those who formed that small, devoted flock on the memorable morning of July 13, 1851, would be

here willingly recorded were it not that time and the changes that it brings render this impossible. However, the names of some few who took a prominent and active part in aiding Father Domenec may be here mentioned without at all wishing that any invidious comparison should be made with regard to those whose names and merits are not here recorded. but are, we fondly trust, recorded and rewarded on high. Among the names and the memories that are held in grateful remembrance are the following: The late Miss Margaret Provest, whose benefactions to the poor were known to many, but whose real number and merit were known only to God, was ever prepared to aid most generously in every work of the parish. Mr. and Mrs. Camille d'Invilliers, who were prodigal of both time and means in aiding Father Domenec, were ever firm and true friends of St. Vincent's. Mr. Daniel McKinny, Sr., grandfather of Rev. G. V. Mc-Kinny, C.M., one of your Board of Managers, was also very ready to help Father Domenec in his arduous work. Among other gifts, he donated the corner-stone and coping of the foundation. Mr. and Mrs. James Carroll deemed no labor too much, no tax too heavy, to aid in securing a church for the few scattered Catholics in the vicinity. Among the warmest and most earnest of Father Domenec's friends were the Messrs. Reilly, four brothers-Daniel, Thomas, Philip and Patrick. The Messrs. Reilly were among the very first, if, indeed, they were not the very first catholics to make Germantown their home in the early half of the last century. They were always earnest and generous in supporting Father Domenec's plans. Mr. Louis Laforgue and his sister, Miss Laforgue, were generous of means, time and labor in every work connected with the early days of St. Vincent's. Mr. Archibald Loughery was tireless in aiding to secure funds. Mr. John Nolan was equally indefatigable in his labors. Mr. Francis Keenan was among the few and the earnest ones who never spared themselves when

there was need of work and of will, and all that these terms imply, to help Father Domenec's plans to success. He was one of a few who time and again walked from Flourtown to be present at Mass at St. Augustine's church, at Fourth and Vine streets, a distance of at least eight miles. Mr. Miles Daily was one of those upon whom Father Domenec could always rely for assistance. Mr. David O'Connor was always ready to come to Father Domenec's help when need pressed heavily upon him; he was a friend in need, and hence a friend indeed. Messrs. Patrick Hughes and Arthur Mullin were also numbered among the true and tried friends that could be counted upon. Mr. Michael Meehan was one of those who witnessed the dedication. He was also one of the most earnest and trustworthy of friends. Mr. Joseph McCullough was also among the earnest workers of that trying time.

But what shall be said of "the devout female sex"—of that portion of every flock that stands ready to give their means, time and exertions to forward every work of religion and charity? The ladies of the early days of St. Vincent's were not wanting either in good-will or in exertions to aid Father Domenec in his efforts to secure a church for Germantown catholics. A few have already been mentioned in connection with the names of their husbands because of the certain knowledge at hand. And some names are no doubt passed over that would be gratefully recorded here if they could now be recalled, but time-fifty years of it—has rendered the memory of the few survivors not as vivid or as prompt in recalling names as it was when St. Vincent's was dedicated to the service of God. A few names of the ladies who were actively connected with the early days of St. Vincent's are still held in grateful remembrance by some who witnessed the dedication and are still numbered among St. Vincent's faithful people.

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The first teachers of our Sunday School were Miss Johnston, Miss Margaret Provest, already mentioned, Miss Armat and Mrs. Campbell. Miss Johnston opened the Sunday School with three pupils, but it grew in a short time to a score or two. Miss Johnston became a Visitation nun in Baltimore and was but recently called to her eternal reward. Mrs. Campbell and Miss Armat were foremost in every good work in the early days of St. Vincent's. All these Sunday School teachers of fifty years ago are at rest with Mrs. Daniel Reilly, Mrs. Thomas Reilly and Mrs. Patrick Reilly were earnest and persevering in aiding Father Domenec. Mrs. Elizabeth Keeley was one of those who deemed no work too difficult, who deemed no time too precious, if she could thereby contribute to the success of the great undertaking. Mr. and Mrs. O'Farrell were also numbered among Father Domenec's earnest and true friends in the struggles that were his daily experience. Mr. and Mrs. Pellstring were among the members of Father Domenec's flock and were always earnest and sincere in their duties as catholics and oft lent a helping hand in the work to be done. The three Misses McCullough were most devoted in forwarding every work undertaken in aid of St. Vincent's. Miss Dwyer was among the earnest and self-denying workers of that time. Miss Mary Morris, later Mrs. Francis Keenan, rivaled her worthy husband in both work and good-will for St. Vincent's. Miss Margaret Delaney, later Mrs. Michael Meehan, and her sister, Miss Marv Delaney, were also numbered in the small flock entrusted to Father Domenec's care. They were tireless in their exertions for the success of the work. Miss Rosanna Henney. later Mrs. Joseph Antill, was numbered among the first few catholics that made Germantown their home between the years 1840 and 1850. She was one of the earnest and devoted band that rallied to the aid of Father Domenec, and as a pledge of zeal in the cause of religion Mr. and Mrs. Antill gave three of their sons to the service of God's Church in the "Congregation of the Mission," one of whom, Rev. Edward Antill, C.M., is professor of theology at St. Vincent's Seminary, Germantown. All those whose names we have given above were connected with the early days of St. Vincent's, from the placing of the corner-stone in 1849 to the dedication on July 13, 1851. They are now all numbered with God's "faithful departed."

No words of ours may now be taken as flattery "to their dead, cold ears." Their true praise is found in having done in their day a full share to advance the interests of "God's kingdom on earth," and in having formed their lives in conformity with His holy law so as to entitle them, as we fondly trust, to a share in His eternal kingdom.

A few, we are happy to say, of those who took part in or witnessed the events of those early days are still with us to assemble around the altar with which so many of their holiest and most cherished recollections are linked. Each one of them exemplifies in his daily life fidelity to the teachings of St. Vincent.

As soon as the financial obligations incurred were discharged, Father Domenec began to prepare for the completion of the edifice. He met with some delay caused by the financial panic of 1857, but the completed church was finally ready for dedication in 1859. On November 9th of that year Bishop Wood celebrated Solemn Pontifical Mass and Archbishop Kenrick, of Baltimore, preached the sermon of dedication. Father Domenec remained but a short time to share with his devoted flock the advantages of their enlarged church. He was consecrated Bishop of Pittsburg December 9, 1860, transferred to Allegheny January 11, 1876, resigned his see July 29, 1877, and died at Tarragona, in Spain, January 5, 1878.

The Rev. James Rolando, C.M., became the second pastor

on December 9, 1860. He erected the present pulpit and procured the bell which still calls St. Vincent's people to worship God. The bell was solemnly blessed April 7, 1861, by Bishop Wood, assisted by Rev. Charles McMonigle, of the cathedral. Father Rolando was called to Italy in May. 1862. He became vice-president of the Missionary College of Brignoli-Sala, in Genoa, Italy. He returned to Germantown in 1868, and after some months was called to Paris. where he remained until 1871. On his return to the United States he was appointed pastor of St. Vincent's Church, St. Louis, Mo. In March, 1873, he became visitor or provincial of the "Congregation of the Mission," an office which he held until 1870. He died at St. Vincent's Seminary. Germantown, in November, 1883. In May, 1862, the Rev. William A. Ryan, C.M., brother of Bishop Ryan, of Buffalo, succeeded Father Rolando. Father Rvan procured the present organ and remained at St. Vincent's until March, 1863, when Rev. Dennis Leyden became pastor. Father Rvan died at Baltimore on November 4, 1003. Father Leyden is still living at St. Mary's Seminary, Perryville, Mo. Father Leyden filled the office of pastor until August, 1868. It was during his time that the two school buildings were erected. The school for girls was first opened in 1866 on the ground on East Chelten avenue now occupied by St. Vincent's Seminary. On the completion of the present building on East Price street the school was transferred to it in 1867. The girls' school was conducted by the Sisters of Charity for one year. Since 1867 the Sisters of St. Joseph from Chestnut Hill have been in charge and have won well-deserved praise from both pupils and parents. The Sodality of the Blessed Virgin Mary was established during Father Leyden's time by one of the assistants, the Rev. F. J. Fitzgerald, C.M., on December 8, 1865. The sodality is now, as it has been from its establishment, one of the powers for good in the parish. The Rev. John

Hayden, C.M., was acting pastor from June to November. 1868. He afterwards became visitor or provincial of the "Congregation of the Mission," and died while on a visit to St. Vincent's College, Cape Girardeau, Mo., November 2, 1872. In the same year, 1868, January 17th, the novitiate of the Community was opened in Germantown, having been transferred from St. Louis, Mo. The Rev. James Knowd, C.M., became pastor in 1869 and continued in the office until his death in 1880. It was during Father Knowd's term of office that the Enterprise Catholic Library Association was organized, April 19, 1871. It is now known as the Enterprise Literary Association. He also organized the Ladies of Charity in 1869, for work among the sick poor, and the Men's Temperance Society, April 15, 1873. The events which have occurred in St. Vincent's parish since the death of Father Knowd can scarcely have a place in a lecture which treats of the early history of the Congregation. some those events are only of yesterday.

I shall leave to others the pleasant task of recording the deeds of those who since that time have occupied the places and, I trust, imitated the priestly virtues of their zealous and saintly predecessors, the priests of the "Congregation of the Mission in Philadelphia."

(The authorities for the above facts are the following: "Historical Sketch of St. Charles' Seminary, Overbrook," by Rev. A. J. Schulte, 1905; minutes of Board of Trustees of St. Vincent's Seminary, Germantown, Pa.; memorial volume of St. Vincent's Church, Germantown, Pa., 1501; "Life of St. Vincent," by Bougaud, translated by Rev. Joseph Brady, C.M., and "Early Lazarist Missions and Missionaries," by Right Rev. Stephen V. Ryan, C.M., D.D., Bishop of Buffalo.)

MARRIAGE REGISTERS

AT

ST. JOSEPH'S CHURCH, PHILADELPHIA, PA.

FROM DECEMBER, 1700, TO DECEMBER, 1808.

WITNESSED BY BISHOP CARROLL, FATHERS CARR, ROS-SETER, McMAHON, STAUNTON, DE KERSAUSON DE KERJEAN, STAFFORD, BOURY, LACY, FITZPATRICK, EGAN, AND HAROLD.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

Note.—In 1893 (in vol. iv of these Records) the Society finished its task, which it had begun six years previous, of publishing whatever Sacramental Registers of Baptisms and Marriages could be found at St. Joseph's church, of Philadelphia, for the several years from 1758 down to 1786. It then discontinued their publication, in part, for the reason that the Marriage Registers for the subsequent thirteen years were missing. It was in hope of discovering them, or, if lost, of ascertaining that fact with something like positive certainty. Between 1786 and 1799 none were to be found at St. Joseph's. Similarly were missing the Baptismal Registers for the five years from 1786 to 1791.

Such then was the unfavorable and much-lamented condition of our genealogical affairs in 1893, when (as said) the Society called a halt in its publication of church-registers. In 1904, on resuming its labors in this line, after a lapse of ten years, the then editor of the Records, who in the meantime with other members of the Society had been searching, though to no avail, for the hitherto missing Marriage Registers, published the following statement: "while to our regret" [he wrote] "the church books for the years closely following 1786, are, so far as known, missing—maybe lost; maybe, however, as is most earnestly hoped, only in hiding, the present series opens with the registrations for the year 1791." (Cf. Records for 1904. "Prefatory

Note," xv, p. 139.) That the editor's surmise as to the Registers for the above intervening years merely being missing was not wholly groundless, appears very fortunate from the following extract from a letter dated "June 8, 1905", wherein the writer, Mr. Willcox, conveys inter alia the pleasant bit of news of the discovery of part at least of the hitherto greatly desired yet much needed Registers of Baptisms. (Of the Marriage Register, however, there is as yet, greatly as it is to be deplored, no trace.) His words are:

EXTRACT FROM LETTER, JUNE 8, 1905, FROM MR. JOSEPH WILLCOX TO REV. THOMAS C. MIDDLETON, O.S.A.

"I was at St. Mary's church [Philadelphia] this morning and asked the pastor if he would permit me to see the oldest book containing the baptismal records there, as I wished to copy the dates of some of the baptisms of some members of my family. He stated that the oldest dates for baptisms in any of their books were not older than 1830. I replied that there was an older book there which he had not seen; but he was quite positive that I was mistaken. I then said that I had copied some of the baptisms in an old book registered as early as 1787 or 1788; and I asked him if he would permit me to look into the 'fireproof' of the church in the effort to find it. He then gave me permission to ask the sexton to unlock the 'fireproof', so that I might see the contents; at the same time stating, 'You may, if you find such a book, copy any registers concerning your family, but I am not willing that the Cath, Hist. Society shall copy and publish the registers.' As I expected, I found the book. It contains the baptisms performed by Rev. Messrs. Molyneux, Beeston and Graessel from Jan. 1, 1787 to Dec. 28, 1790. I think that the existence of this book will interest you, as it fills the missing gap in the old registers of baptisms in Philadelphia."

So much then for Mr. Willcox's letter which reveals the existence and hiding-place of the Baptismal Register at St. Mary's.

Perhaps—who knows?—the corresponding Marriage Register may yet turn up to help fill the gap between 1786 and 1799. In the meantime we proceed with the Marriage Registers now extant at St. Joseph's.—T. C. M.

The earlier pages of the Marriage Registers we are now publishing are all gone, we are told by Mr. Reuss—perhaps lost forever, who knows?—as well as their front cover. The edges of some of the leaves, too, from December, 1799, to July, 1800, are badly torn and broken away, he says.

The priests named in these Registers have all, with the exception of Bishop John Carroll, of Baltimore, been found officiating as ministers of the sacrament of baptism at St. Joseph's during corresponding years. As short biographical sketches of them have already been

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given in the RECORDS within the last few years, no further details are necessary. Reference to former numbers of our quarterly will give information, if desired. Of the eleven priests herein mentioned, four, or perhaps five, were members of the Augustinian order; one was a Dominican; and one, the Reverend Michael Egan, afterwards Philadelphia's first bishop, was a Franciscan. The uncertainty as to the precise number of Augustinians is due to the fact that the late Father Jordan states in his Notes on old St. Joseph's (Woodstock Letters), that the reverend Bartholomew A. J. McMahon belonged to the Friars of St. Augustine, whereas nothing whatever is recorded of him by the chroniclers of that order.¹

In the first marriage record, namely that of December 16th, 1799, the reverend Doctor Carr [O.S.A.] is set down as "pastor of St. Mary's, and vicar general of the bishop of Baltimore." "No formal documents are extant," Doctor Middleton writes, "that attest the dates of Doctor Carr's appointment to the vicar-generalship of Bishop Carroll for Philadelphia and its environs, nor of his giving up the same. From these registers it appears he was the Bishop's vicar in 1799; and from other sources, that he held the said position up at least to 1809. (Thus in a letter of his to Bishop Carroll, of April 16, of that year.)

A wedding of considerable interest is that recorded on July 17th, 1800, in presence of right reverend John Carroll, bishop of Baltimore, and in which the contracting parties were Charles Carroll [Jr.], of Maryland, and Henrietta [Harriet] Chew, of the Germantown family of that name. The bride was one of the daughters of Benjamin Chew, chief-justice of Pennsylvania. Scharff and Westcott's History of Philadelphia, 1884, ii, 1696, contains a portrait of Miss Harriet Chew. A child born to this couple, Charles Chew Carroll, seven months old, is buried in St. Mary's graveyard at Philadelphia. A sister of the husband, Mary Carroll, was married to Thomas F. Bayard, of Delaware. (Information furnished by Doctor Middleton.)

On November 22d, 1800, we find record of the marriage of Philip Fatio and Mary Theresa Le Maigre, several children of whom are entered in the baptismal registers of St. Joseph's where the father is described as "Consul to His Spanish Majesty".

One notices the prevalence of French names in these old records, and hence recalls that Philadelphia was the adopted home of many French families who had fled from the West Indies at the sanguinary time of the insurrection there. San Domingo is mentioned several times as the birthplace or residence of one or another of the couple united in matrimonial bonds. Trenton is the only city in the United States, outside of Philadelphia, that is recorded as the place where

¹ Cf. Records, 1907, vol. 18, p. 79.

the marriage ceremony was performed. Just an occasional oddity strikes the eye: "Barney" McGlaughlin is married to "Sally" Blair on May 17th, 1804; Judith Falby, Eva Dewvetter, Rosalie Donath, Hester McDonald, Tullius Gallagher, Unity Gallagher, Alexander Pupil, Coral McCawley, Eve Walman, Mary Zulima Carriere—such are names that appear here and there and are a trifle unusual.

Out of a total of two hundred and seventy-seven marriages in the nine years and a fortnight included in our present statistics, we count some forty in which the entry states specifically that one of the parties was a non-Catholic—the wife in twenty-seven cases, the husband in thirteen; two or three where it is unmistakable that both were not members of the Catholic Church; several where the matter is open to question; and twenty-one instances are recorded where the marriage had previously been contracted before a non-Catholic minister, or a civil magistrate.—The Editor.

MARRIAGES FOR 1700.

Morin—Armaignac, Dec. 16th, by Rev. Mathew Carr [O.S.A.], pastor of St. Mary's, and vicar general of the bishop of Baltimore, after one publication of the banns, Pierre Morin, of San Domingo, native of the parish of St. Nicholas, at Nantes in France, oldest son of Pierre Morin and his wife Anne Aubert, and Marie Anne Victoire Armaignac, eldest daughter of Brier [Pierre?] Armaignac and his wife Jeanne Genevieve Armand, of the parish of St. Peter of Lareahayé in the western part of San Domingo; in the presence of Denis Lothon and Joseph E. G. N. de la Grange.

[Signed]

D. Lothon

G. de la Grange

Armaignac D'Espinosa

D. Cottineau

Barbaroux "ainé" [senior]

Rouneau

Pierre Morin
Armaignae Morin

M. Carr, Pasteur et Vic. Genl [i. e., Rev. Mathew Carr, D.D., O.S.A., Pastor and Vicar General.]

McGinley—McPhadin [McFadden?], Dec. 27th, by Rev. John Rosseter [O.S.A.], Dennis McGinley and Anna McPhadin; witnesses—Cornelius McGinley and Patrick Maurisy [Morrissy?].

Total of marriages for December, 1799, two.

MARRIAGES FOR 1800.

Cusack—Chatam, January 2d, 1800, by Rev. M. Carr, Richard Cusack, widower, and Anna Chatam, widow; witnesses—Patrick Maurissy and Catharine Bothrot.

Carr-Griffin, the 16th, by Rev. M. Carr, Hugh Carr and Anna Griffin, Catholics; witnesses-Thomas McGuire and Manus Fleury.

Tully-Reyley, the 18th, by Rev. J. Rosseter, Patrick Tully and Mary

Reyley; witnesses-Philip McGuire, Thomas McClean, Elizabeth Trenan and Margaret Cole, etc.

Marshall—Bernadeau [probably Bernadou], the [date worn away], by Rev. M. Carr, Alexander Marshall, widower, and Elizabeth Bernadeau, Catholics; witnesses—[signed]

St. Dauneu

Maurice

Rouneau J. L. Merz

- O'Brien-Stall, the 21st, by same, William O'Brien and Elizabeth Stall; witnesses-Francis O'Brien and William Mooney.
- Hughes-Waring, the 25th, by Rev. Bartholomew Ar. Ta. McMahon, Edward Hughes and Hannah Waring; witnesses-Patrick McCullom and Judith Falby.
- Molloy-Dougherty, June 1st, by Rev. M. Carr, John Molloy and Esther Dougherty, Catholics; witnesses-Jacob Moony and John Dough-
- Duffy-Mugleweey, the 4th, by Rev. J. Rosseter, Michael Duffy and Margery Mugleweey, Catholics; witnesses-Edward and Mary
- McGauran-Carr, the 6th, by Rev. M. Carr, James McGauran and Eleanor Carr, Catholics; witnesses—James Cavenagh and William Russell, etc.
- McClusky-Harley, the 10th, by same, Edward McClusky, widower, and Catharine Harley, Catholics; witnesses—Patrick McClusky, Patrick McClusky [sic].
- Connelly-McMullen, the 16th, by same, Patrick Connelly and Susan McMullen, Catholics; witnesses-John McDermot, Thomas Meig-
- Coyle-McGrotty, the 22d, ratified by Rev. J. Rosseter, marriage between Henry Coyle and Bridget McGrotty, having been previously contracted before a civil magistrate on Apr. 2, 1800.
- Boyle-Gibbons, the 28th, by Rev. M. Carr, Bernard Boyle and Anna Gibbons, Catholics; witnesses—Jerome Sullivan and Bridget O'Donnel.
- Devin-Currin, the 30th, by same, William Devin and Sarah Currin, Catholics; witnesses—Daniel and Mary O'Neal.
- Kelly-McEevey, July 3d, by same, Hugh Kelly and Mary McEevey; witnesses-Robert Killough and Susan McCue.
- Joice-Goatischius, the 13th, ratified before Rev. J. Rosseter, marriage between Thomas Joice and Magdalen Goatischius, alias Morgan, having been previously contracted before a Protestant minister-" magistro."
- Ternan-Hickey, the 13th, by same, John Ternan and Mary Hickey: witnesses-John Hickey and Sarah Edenborne.
- Kelly-McGlaughlin, the 19th, by same, John Kelly and Catharine McGlaughlin; witnesses-Richard Boyle, Charles McCawley. etc.

- Dumoutet—Kendall, the 20th, by Rev. M. Carr, John Baptist Dumoutet and Elizabeth Kendall, Catholics; witnesses—Robert Keating and Mary O'Brien.
- Carroll—Chew, the 17th, by Rt. Rev. John Carroll, bishop of Baltimore, Charles Carroll, of Maryland, and Henrietta [Harriet] Chew, of Philadelphia; witnesses—Benjamin Chew, father of the bride, and her brother, with Mary Caton and Catharine Carroll, sister of the Charles Carroll aforesaid.

[Signed] Joannes, E'pus Baltsis.

- Magee—McCurdy, the 28th, by Rev. J. Rosseter, James Magee and Anna McCurdy, Catholics; witnesses—Hugh Short, Hugh Mc-Cormick, Mary Sweeny.
- Cake—Leatherman, August 14th, by Rev. J. Rosseter, Paul Cake and Mary Leatherman; witnesses—John Leatherman, etc.
- Tilton—Owens, the 14th, blessed by Rev. M. Carr, marriage between William Tilton, widower, and Juliana Owens, contracted before a non-Catholic minister on Feb. 4, 1800; witnesses—Rev. George Staunton [O.S.A.] and Anna Owens.
- Duffy—Freeman, Sept. 26th, by Rev. M. Carr, James Duffy and Catharine Freeman, Catholics; witnesses—Michael Waters, John Dunleavy and many others.
- Harkins—Phinny, the 28th, by same, Roger Harkins and Letitia Phinny, Catholics; witnesses—Rev. George Staunton, Andrew Burke.
- McGlosky-Milligan, Oct. 3d, by Rev. J. Rosseter, Patrick McGlosky and Isabella Milligan, Catholics; witnesses-Charles Calahan, Jane Milligan, etc.
- Aran—North, the 4th, by same, John Louis Joseph Aran and Rachael North; witnesses—Philip Smith, Mary Risdel, etc.
- McLaughlin—Patton, the 14th, by Rev. M. Carr, William McLaughlin and Cecilia Patton, Catholics; witnesses—Michael McLaughlin, Thomas Patton and others.
- Wade—Monaghan, N. B., Thomas Wade, Catholic, and Margaret Monaghan, not baptized, having been married before a non-Catholic minister, are on this 26th October newly joined in marriage by Rev. J. Rosseter (Margaret having first been baptized).
- Whelan—Kearny, the 26th, by Rev. M. Carr, Thomas Whelan and Anna Kearny, Catholics; witnesses—Maurice Whelan, Thaddeus Kearny and others.
- Ardley—Trouvé, the 20th, by same, Robert Alexander Ardley and Mary Josephine Rosalia Gabrielle Trouvé, Catholics; witnesses—[Signed], Kingsmill Davany, J. M. Thornane [sic? Thomas?] Barbarrouve "ainé" [Senior].
- Note.—At the marriage for February 16, this signature reads "Barbaroux" apparently, and correctly. Or are the names different?—T.C. M.

The Misses Ardley, in all probability daughters of this couple, about the middle of the last century conducted a select school for girls on Fifth street near Prune (now Locust) street.

- Lynch—Boyle, Nov. 13th, by Rev. J. Rosseter, Francis Lynch and Rosanna Boyle, Catholics; witnesses Michael Butler, Mary Boyle, etc.
- Johnson—Kean, the 22d. by [probably by same?], ratification of the marriage before a non-Catholic minister, of John Johnson and Rebecca Kean.
- Fatio—Le Maigre, the 22d. by Rev. M. Carr, Philip Fatio and Mary Theresa Le Maigre, Catholics; witnesses—Rev. George Staunton and Martha Townes.
- Le Claire—Metayer, the 24th, by Rev. A. J. R. M. De Kersauson de Kerjean, Catholic priest, by permission of Rev. M. Carr, pastor, of St. Mary's Church, Philadelphia, and vicar general of the bishop of Baltimore, after dispensation from two publications of the banns, I perform the ceremony of marriage between Charles Le Claire, originally of Normandy, native of the province of Fermonville, near Bayeux, France, sixth child of Robert Le Claire and Mary Fouquet, and Jeanne Metayer, daughter of William and Margaret Metayer, of Philadelphia; witnesses—

[Signatures]

Geo. A. Waters Pierre Martin Jean Dubessey Charles Le Claire

Fr. A. J. R. de Kersauson de Kerjean, ptre. Cth. Rm. [i. e., Prêtre Catholique Romain].

- Lane—McCray, Dec. 9th, by Rev. J. Rosseter, Patrick Lane, Catholic, and Jane McCray, alias Livelong, widow, non-Catholic; witnesses—Samuel Smith and Mary Scervice.
- Renolds [Reynolds?]—Roberts, the 21st, by (probably Father Rosseter), blessing of the marriage [previously contracted] before a non-Catholic minister, of Peter Renolds and Charlotte Roberts.

Total for 1800, thirty-seven marriages.

MARRIAGES FOR 1801.

McMenomy—Strane, January 5th, by (probably Father Rosseter), same ceremony between Charles McMenomy and Sarah Strane.

Wims-McHanerick, the 20th, by same, Thomas Wims and Anna Mc-Hanerick, Catholics; witnesses-Patrick McLaughlin, etc.

—, the 21st, by Rev. Kersauson De Kerjean, with dispensation of the three banns, a renewal of marriage vows between Sylvain Valere and Marie Anne, negroes, the said marriage having been celebrated [maybe before some civil authority] on Sunday, the 11th of the

same month, in the presence of Laudunerry(?) Jenne, Auguste Xappé, Jean Antoine de Albarrazin.

[Signed]

Fr. A. J. R. M. De Kersauson de Kerjean, ptre. Cath. Rmn.

Keatman—Mundy, the 26th, by Rev. Philip Stafford [O.S.A.], John Keatman and Mary Mundy, Catholics; witnesses—James Hoofman and Hannah Shedack.

Gaughlin-Linard, the 26th, by same, Jeremiah Gaughlin and Sarah Linard, Catholics; witnesses-Alexander Dillon and Robert McCoy.

Rousset—Chambon, February 16th, by Rev. K. de Kerjean, Claude François Rousset, son of Joseph Marie Rousset and Marie Claudine Morin, native of Lyons, Department of Rhone et Loire, in France, and Marie Rose Pierre Françoise Julie Chambon, daughter of Emilie [Emile] Marc Antoine Chambon de la Croze, and his wife Anne Marie Boissonière, native of Port au Prince, in San Domingo; present,

[Signed]

Claude François Rousset

Julie Chambon Rousset

Ls. Salles

C. Agniel Adele Drouillard

Madey Salles

D. Gerin-Barbaroux "ainé."

D. Gerin

Pierre Morin

Kersauson de Kerjean, ptre.

Belizer—Thisbeé, February 16th, by Rev. De Kerjean, Joseph Belizer, son of Pauline Gogo and Clementine, daughter of Thisbeé, a colored woman, after they had pledged their mutual consent thereto, and with authorization by etc. [i. e., by Dr. Carr].

[Signed]

Josephine Daumont Corraisier

Elizabeth Henderson

Smith—Brown, the 21st, by Rev. J. Rosseter, ratification of marriage before a non-Catholic minister, between Patrick Smith and Elizabeth Brown.

Chitenay—Le Ray, the 26th, by Rev. M. Carr, Charles Louis Mahy Chitenay, son of Guido William Mahy Cormeré and his wife Theresa Charpentier, and Celeste Victoire Le Ray, daughter of Peter Le Ray and Jeanne Periere Garnier, Catholics; witnesses—Mary Magdalen Mahy and Madame "Domina" Rassilly [Signed] Mary Françoise de Rasilly.

Chaucerel—Marin, March 10th, by Rev. Jean François Boury, at Trenton, N. J., in virtue of permission accorded by Rev. M. Carr, vicar general of the bishop of Baltimore, and after having obtained a dispensation of the publication of the banns, François Pierre Marie Chaucerel, French by descent, and a resident of San Domingo, oldest son of François Chaucerel and Marie Magdalene Sarrebourse, and Ursule Marin, oldest daughter of Pierre Julien Narcisse Marin and his wife Marie Anne. Present—François

Denis le Febvre de la Chaussée, Joseph de la Grange witnesses for Mr. Chaucerel; Jean Baptiste Drouillard, Jacques Philipe Rossignol de Grandmont, witnesses, Mile. Marin, and many others.

[Signed] Boury, pretre.

[Then in Latin: "I, Matthew Carr, attest to the faithfulness of the instrument as above."]

McPhadin—McNulty, April 6th, by Rev. J. Rosseter, Dominick Mc-Phadin and Anna McNulty, Catholics; witnesses—Edward and Philip Boyle, Anna Kelly, etc.

Flood—Moloy, the 7th, by same, Hugh Flood and Eleanor Moloy, Catholics; witnesses—Philip McGuire, Rosa Parkin, etc.

Smith—Kelly, the 13th, by same, Alexander Smith and Mary Kelly, alias Scot, Catholics; witnesses—Michael Longan, Catharine and Margaret Kelly.

Longan—Kelly, the 14th, by same, Michael Longan and Catharine Kelly, alias Sowerwalt, Catholics; witnesses—Michael Butler and Eva Dewvetter.

Holahan—Downing, the 14th, by same, Amos Holahan and Mary Downing, alias Green, Catholics; witnesses—Hugh Boyle, Mary Fisher, Catharine Renolds and Mary Groves.

Ross—Brown, the 16th, by Rev. M. Carr, Samuel Ross and Margaret Brown; witnesses—John Taggart, John Brown, Mary Byrn, etc.

Dougherty—Tobin, the 30th, by same, Patrick Dougherty and Martha Tobin, Catholics; witnesses—Charles Dougherty and Barnaby Henry.

Deeny—Reily, May 1st, by Rev. J. Rosseter, ratification of the marriage of John Deeny and Casiam (?) Mary Reilly, Catholics, before a non-Catholic minister.

Burn—Urvin, the 14th, by same, ratification, etc., between Joseph Burn and Eleanor Urvin, Catholics.

Boyle—McMullen, the 19th, by same, Hugh Boyle and Joanna Mc-Mullen, Catholics; witnesses—Amos [but written "Emos"] Holahan, Francis Boyle and Catharine Dunlevey, etc.

Carlile—May, the 23d, by same, blessing of the marriage of Patrick Carlile and Eleanor Mary May, contracted before a civil magistrate.

Ward—Evens, the 28th, by same, Patrick Ward, Catholic, and Hannah Wise, alias Evens, non-Catholic; witnesses—Michael Phegan, Bartholomew Lalande and Sarah May.

Mazurié—Le Febure [sic Lefebvre?], the 27th, by Rev. M. Carr, James John P. Mazurié and Sophia Le Febure, Catholics; witnesses—Joseph Donath and his wife Rosalie.

Fitzpatrick—Carr, the 30th, by same, Barnabas Fitzpatrick and Anna Carr, Catholics; witnesses—Matthew Flood, Philip McGuire, etc. Nowlan—Rogers, June 7th, by Rev. J. Rosseter, Patrick Nowlan and

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Anna Rogers, Catholics; witnesses-Michael Shannon, Patrick Conway, John and Letitia Gallagher.

Sheridan—McCue, the 8th, by same, Thomas Sheridan and Catharine McCue, Catholics; witnesses—John McSorley and Isabella Elliot,

Lindor—Rosette, the 9th, by Rev. George Staunton, John Louis Lindor and Louisa Rosette, negroes, of San Domingo; witnesses—Peter Michel and John King.

Valledieu- [Villedieu more correct] Torcy-Graffard, the 16th, by Rev. M. Carr, Pastor of St. Mary's and vicar general of the bishop of Baltimore, Jean Marie Raphael Villedieu-Torcy, one time councillor of the Parliament of Dijon, and councillor at the Court of the Czar of all the Russias, native of the Parish of St. Medard of the city of Dijon in France; oldest son of the late Matthias Leonard Raphael Villedieu-Torcy, Dean of the Councillors of the Parliament of Dijon, and Madame Nicole Seguin la Motte, and the Demoiselle Marie Julie Antoinette Lefebvre-Graffard of Sarceaux, eldest daughter of Pierre Lefebvre-Graffard, one time captain of the carabiniers of France, and Chevalier of St. Louis, and the Madame Marie Renée Gervaise Gueroust-Boisclaireau, native of the parish of Sarceaux, in the province of Normandy; in the presence of Guillaume Jean Réné Gueroust-Boisclaireau, one time major in the service of France, Chevalier of St. Louis, maternal uncle of the bride, and Charles Balthasar Feriet-Foulette St. Memin, one time officer of the regiment of French Guards.

[Signed]

Pierre lefebvre Graffard

C. B. F. F. St. Memin

J. M. R. Villedieu-Torcy

P. Montagu

Dr. Cottineau

M. J. A. Lefebvre Graffard of Sarceaux

A. B. Bayard Gueroust-Boisclaireau

Ge. J. R. Gueroust-Boisclaireau

M. Carr, Pasteur et Vicaire Gen'l.

Uncleson—Logue, the 16th, by same, Thomas Uncleson and Rosa Logue, Catholics; witnesses—James Logue and Hannah Rebbel.

McCloskey-McLaughlin, the 18th, by same, Charles McCloskey and Isabella McLaughlin, Catholics; witnesses-John O'Hagan and Patrick Quigley.

Haan—Singerly, the 21st, by same, Gerard Haan and Catharine Singerly, Catholics; witnesses—Michael and Catharine Ruths.

Dougherty—Gallagher, the 25th, by Rev. J. Rosseter, Charles Dougherty and Margaret Gallagher, Catholics; witnesses—Michael McConomy, Thomas Tailor, Catharine Kelly, Eleanor Davis, etc.

Duguet—Echegoyen, July 1st, by Rev. M. Carr, Urbain Philip Duguet and Mary Trinidad de Echegoyen, widow, Catholics; witnesses—Bernard Maneq, Philip Fatio, etc.

- Montgomery—Blanchard, the 18th, by Rev. J. Rosseter, Charles Montgomery, non-Catholic, and Margaret Blanchard, alias Beaty, Catholic; witnesses—Patrick and Mary Nowlan and Sarah Barr.
- Larcan [Larkin?]—Murphy, the 23d, by Rev. [name left out but perhaps Rev. George Staunton], Thomas Larcan and Elizabeth Murphy, Catholics; witnesses—Michael Fortune and Mary Mitten.
- Abram—Devir, August 7th, by Rev. M. Carr, Peter Abram, non-Catholic, and Anna Devir, Catholic; witnesses—Patrick Nowlan, Hannah Rebel.
- [See "June 16th, Uncleson," where the latter witness is "Rebbel;" Rebel, is probably correct.—F. X. R.]
- Waters—Kelly, the 9th, by Rev. J. Rosseter, John Waters and Anna Kelly, Catholics; witnesses—Patrick and William Kelly, Eleanor Keary, etc.
- La Perche—Papillon, the 23d, by Rev. M. Carr, John Francis La Perche and Mary Theresa Papillon, Catholics; witnesses—Patrick Nowlan, Josephine Verrier.
- Ward—Carr, the 25th, by Rev. G. Staunton, Hugh Ward and Rosa Carr, Catholics; witnesses—John Harold, Nicholas Cassidy.
- Doyle—Duffy, the 25th, by same, Nicholas Doyle and Margaret Duffy, Catholics; witnesses—Nicholas Lambert and James Wickam.
- Maize—Eagan, September 8th, by Rev. M. Carr, James Maize and Mary Eagan; witnesses—Thomas Eagan and William Moore.
- Ledly—Collins, the 14th, by Rev. G. Staunton, Arthur Ledly and Catharine Collins; witnesses—Patrick McKiernan and John Young.
- Murphy—Ryan, the 21st, by Rev. J. Rosseter, Michael Murphy and Catharine Ryan, Catholics; witnesses—William and Anna Ryan.
- Smith—Moore, October 11th, by Rev. Michael Lacy, Philip Smith and Anna Moore, Catholics; witnesses—George Davis and Mary Henderson.
- Fitzgerald—Linard [Leonard?], the 15th, by Rev. J. Rosseter, Kearn [Kieran?] Fitzgerald and Elizabeth Linard, Catholics; witnesses—Margaret Linard, John McDermot, etc.
- McDonnel—Rhodebugh [perhaps Rhodenbaugh], November 8th, by Rev. J. Rosseter, ratification of marriage before a non-Catholic minister, between Dennis McDonnel and Hanna [Hannah] Rhodebugh.
- Callaghan—Carney, the 8th, by Rev. M. Lacy, [Christian name wanting] Calaghan and Catharine Carney, Catholics; witnesses—Patrick Gorman, Michael Shannon.
- McLaughlin-McLaughlin, the 12th, by Rev. J. Rosseter, Patrick McLaughlin and Margaret McLaughlin, Catholics; witnesses-Michael McLaughlin, Dominic McDeed, etc.
- McGoldrick-Carenton, the 12th, by Rev. M. Lacy, John McGoldrick

- and Jane Carenton, Catholics; witnesses—Patrick Nowlan and Hannah Rebel.
- Byrne—Dawson, December 8th, by Rev. M. Lacy, James Byrne and Catharine Dawson, Catholics; witnesses—John Fox, Michael Feely and Hannah Byrne.
- Martin—McCallister, the 8th, by same, Henry Martin and Margaret McCallister, Catholics; witnesses—Matthew King, John McGenly and James Mells.
- McCarty—Brown, the 17th, by same, James McCarty and Grace Brown, Catholics; witnesses—Daniel McNulty and Timothy McManus.
- McCormick—Sweeny, the 21st, by same, Hugh McCormick and May Sweeny, Catholics; witnesses—Archibald McCurdy and Anna McGee.
- Gallagher—Lancaster, the 27th, by Rev. J. Rosseter, James Gallagher and Sarah Lancaster, Catholics; witnesses—Patrick Nowlan and Mary Sently.
- McGinty—McCrodden, the 30th, by Rev. M. Lacy, "Audeonus" [sic, but properly Audoenus, i. e., Owen] McGinty and Hannah McCrodden; witnesses—Patrick Gelaspy and George Bartly.

Total for 1801, fifty-five marriages.

MARRIAGES FOR 1802.

- Green—Herse, January 5th, by Rev. J. Rosseter, ratification of the marriage contracted before a non-Catholic minister between John Joseph Green and Susan Herse, Catholics.
- Corrin—Ash, the 6th, by Rev. M. Lacy, James Corrin and Elizabeth Ash, Catholics; witnesses—Thomas Nicholson and Joanna Donnelly.
- Wickam—O'Connor, the 10th, by same, James Wickam and Eleanor O'Connor, Catholics; witnesses—Thomas Kehoe, Rev. George Staunton and Christ. O'Connor.
- Davis—Shortle, the 14th, by same, Thomas Davis, non-Catholic, and Mary Shortle, Catholic; witnesses—Joseph Ogilby, John Estlin and Thomas Shortly [sic].
- Mountain—Woolf, the 20th, by Rev. Raphael Fitz Patrick, William Mountain and Elizabeth Woolf [perhaps meant for Wolff?], non-Catholic; witnesses—Cornelius and Mary McManus.
- Smith—McMahon, February 11th, by Rev. J. Rosseter, Samuel Smith and Joanna McMahon, alias Mack; witnesses—Maible [sic Mabel] Davit and Bridget McGlaughlan.
- Azor —, April 10th, by Rev. M. Lacy, Coezar [sic Caesar] Azor and Mary Rosa; witnesses—John Francis Joseph, Rosalind Mary and Joseph la Violet Azor.
- Nor.—Here the registry pages are missing down to December.—F. X. R.

Walsh—Nugent, December 11th, by Rev. J. Rosseter, William Walsh and Catharine Nugent, Catholics; witnesses—Michael Hayly, Elizabeth Calaghan, Edward Connolly, etc.

Hagerty—Tully, the 31st, by Rev. R. Fitz Patrick, Andrew Hagerty and Henna [sic, Hannah or Henrietta?] Tully, Catholics; witness—John Dunlevy.

Total for 1802 [incomplete] nine marriages.

MARRIAGES FOR 1803.

- McCarron—O'Kane, January 4th, by Rev. R. Fitz Patrick, Daniel McCarron and Mary O'Kane, Catholics; witness Hester McDonald.
- Donnelly—Burk, the 20th, by same, Hugh Donnelly, Catholic, and Elizabeth Burke, alias Sheridan, non-Catholic; witnesses—Dennis O'Connor and Tullius Gallagher.
- Knox—Williamson, the 24th, by same, ratification of marriage before a non-Catholic minister; invalid [sic "invalidum"] because of rational [sic] impediment of disparity of Faith, of John Knox, non-Catholic, and Hannah Williamson, Catholic.
- Boyle—Singer, February 3d, by Rev. R. Fitz Patrick, "Nigellus" [Nigel] Boyle and Susan Singer, Catholics; witnesses—Hugh O'Neal, John Makey and Mary Scholes.
- Kane—Devenny, the 28th, by same, John Kane and Sarah Devenny, Catholics; witnesses—John Boland and Mary Carey.
- Byrne—Boyad [Boyd], April 12th, by Rev. J. Rosseter, James Byrne and Mary Boyd, Catholics; witnesses—Patrick Boyad, Thomas Gready, William Walsh, etc.
- Cammel—Doran, the 13th, by same, Anthony Cammel and Catharine Doran, Catholics; witnesses—Rev. Michael Egan, James Gavin.
- Baker—Kafft, the 27th, by Rev. M. Egan, John Baker, Catholic, and Margaret Kafft, non-Catholic; witnesses—Francis Sevoy[?] and Abner Tucker.
- McGinley—Kelly, May 8th, by Rev. J. Rosseter, John McGinley and Anna Kelly, Catholics; witnesses—John Barry, Charles O'Donnel, Catharine McFadin, etc.
- Brien—Snider [Snyder], July 3d, by Rev. J. Rosseter, Peter Brien, youth, and Mary Anna Snider, widow, Catholics; witnesses—Rev. Michael Egan and Ambrose Marshal [Maréchal?].
- Harkin—McGrooty, the 14th, by same, Michael Harkin and Rosa McGrooty, Catholics; witnesses—Edward and Michael McGrooty, Eleanor Money, etc.
- Doyle—Galvin, the 27th, by Rev. M. Egan, John Doyle and Dorothy Galvin, Catholics; witnesses—Daniel McEnnulty and William Mc-Menmey.
- Fraissinet—Bernard, the 31st, by Rev. J. Rosseter, John Joseph Fraissinet and Catharine Mages Bernard, Catholics; witnesses—Rev. M. Egan and Robert S. Stafford.

- Houghton—Byrne, August 27th, by Rev. J. Rosseter, Matthew Houghton, non-Catholic, and Margaret Anna Byrne, Catholic; witnesses—John Toole, Joanna Cammel and Bridget Toole.
- Barr—Dohorty [Dougherty], October 3d, by Rev. M. Egan, Neal Barr and Sarah Dohorty, Catholics; witnesses—Thomas Uncleson and Mary Devenny.
- McCull—Getins, the 13th, by same, James McCull and Mary Getins, Catholics; witnesses—William Coile, John Patten and Eleanor Getins.
- Kelly—Henderson, the 19th, by Rev. J. Rosseter, John Kelly and Catharine Henderson, Catholics; witnesses—Rev. M. Egan and Eleanor McGlaughlin.
- Doghety—Seiler, the 22d, by same, John Doghety and Susan Seiler; witnesses—Matthew Byrne, Esther Thomson, etc.
- Harvey—McCafferty, November 16th, by Rev. J. Rosseter, Edward Harvey and Elizabeth McCafferty, Catholics; witnesses—Rev. M. Egan and Anna Dorsey.
- McGough—Birt, the 28th, by same, Thomas McGough and Margaret Birt, Catholics; witnesses—Rev. M. Egan and Martin Corry.
- McEntire—Orr, December 26th, by Rev. J. Rosseter, Michael McEntire and Catharine Orr, Catholics; witnesses—Robert and James Orr, etc.

Total for 1803, twenty-one marriages.

MARRIAGES FOR 1804.

- McDavid—McGlaughlin, February 2d, by Rev. J. Rosseter, Charles McDavid and Mary McGlaughlin, Catholics; witnesses—John Tracy, Sarah Tracy, etc.
- McGill—Boyle, the 13th, by Rev. M. Egan, James McGill and Mary Boyle, Catholics; witnesses—Michael Butler and Francis Lynch.
- Hagarty—Maginis, the 13th, by Rev. J. Rosseter, Charles Hagerty [sic, Hagarty] and Anna McGinis, Catholics; witnesses—Anthony Cammel and Catharine Henesy.
- Maginis—Maginnis, the 21st, by same, John Maginis and Isabella Maginnis, Catholics; witnesses—John Tearnan and Rev. M. Egan.
- McNamy—Westar, March 16th, by Rev. J. Rosseter, John McNamy, Catholic, and Catharine Westar [Wistar?], non-Catholic; witnesses—Henry Westar and James Kane.
- Lamb—McGloughlin, April —, by Rev. J. Rosseter, John Lamb and Catharine McGloughlin, Catholics; witnesses—Rev. M. Egan and John Tracy.
- Brady—Barry, the 30th, by same, Lawrence Brady and Margaret Barry; witnesses—John Barry, Mary Barry, etc.
- McGlaughlin—Blair, May 17th, by Rev. J. Rosseter, "Barny" [sic] McGlaughlin, Catholic, and "Sally" Blair, non-Catholic; witnesses—Patrick Finny and Margaret Hagarthy.

- Harkin—Kelly, the 18th, by same, Martin Harkin and Hannah Kelly, Catholics; witnesses—Michael Kenny, Charles McGouly, Edward McKeone, etc.
- McDavit—Heney, the 22d, by same, Daniel McDavit and Rose Heney, Catholics; witnesses—Patrick McDavit, Thomas Heney, etc.
- Powel—O'Connor, the 31st, by same, Dennis Powel and Mary O'Connor, Catholics; witnesses—Patrick Grogan and Dennis O'Connor.
- Loviat—Jacquin, June 15th, by Rev. M. Egan, Louis Xavier Loviat and Anna Mary Jacquin, Catholics; witnesses—John Rivals de la Deveye, Peter and Genevieve le Barbier Du Plessis.
- Coll—Curmickle [probably Carmichael], July 4th, by Rev. J. Rosseter, Patrick Coll, Catholic, and Margaret Curmickle, non-Catholic; witnesses—John and Anna Fee.
- Leatherman—Bryson, the 29th, by same, ratification of marriage before a non-Catholic minister, between Peter Leatherman and Anna Bryson. The same was invalid [sic "invalidum"] because contracted with the impediment of disparity of religious belief.
- Furey—Dunlevey, September 16th, by Rev. J. Rosseter, Manus Furey, widower, and Abigail Dunlevey, widow, Catholics; witnesses—Michael Cugley, John Dunlevey, Catharine Du[n]levey and Catharine Cugley.
- Sheron [Sheeran]—Galagher, the 27th, by same, Daniel Sheron and Hannah Galagher, Catholics; witnesses—Patrick McPhadin, John Colwel, Charles Galagher, Charles O'Donnel and others.
- Gernon-Youx [Goux], October 3d, by Rev. M. Egan, Richard Gernon and Antoinette Youx, Catholics; witnesses-Joanna Youx, Patrick Gernon, Andrew Curcier and F. L. Faurés.
- McGrill—Gibbons, the 4th, by Rev. J. Rosseter, Patrick McGrill, Catholic, and Elizabeth Gibbons, non-Catholic; witnesses—James McConkey, Mary Ash, John Cameron and Elizabeth McGlaghlin.
- McCafferty—Davit, the 7th, by same, James McCafferty and Mary Davit, Catholics; witnesses—Patrick Davit, Sarah Bloomfield and Isabella McCafferty.
- Miles—Donaghee, the 9th, by same, Arthur Miles and Mary Donaghee, Catholics; witnesses—Rev. M. Egan and Mary Sheedy.
- McGlaghlin—Anderson, the 14th, by same, John McGlaghlin, Catholic, and Sarah Anderson, non-Catholic; witnesses—Patrick McGlaghlin and Anna Dogherty.
- Duncan—Galagher, the 30th, by same, Robert Duncan, non-Catholic, and Susan Galagher, Catholic; witnesses—Hugh O'Neale, Edward and Eleanor Boyle and Unity Galagher.
- Brenna [meant maybe for Brennan?]—Furey, November 1st, by Rev. J. Rosseter, Neale Brenna, youth, and Unity Furey, widow, Catholics; witness—Rev. M. Egan.
- Butler-Quigley, the 4th, by same, Michael Butler and Anna Quigley,

- Catholics; witnesses—Michael Butler, Michael Quigley, James and Philip Boyle and Hugh O'Neale.
- McManus—Clark, the 4th, by same, Timothy McManus and Bridget Clark, Catholics; witnesses—Cornelius McManus, James Coyle and Anna Kelly.
- Mahoney—Nooney, the 4th, by same, Michael Mahoney and Bridget Nooney, Catholics; witnesses—William Morison, Thomas Rossel, William Nooney, Mary Grissem, etc.
- Collins—Brogan, December 1st, by Rev. J. Rosseter, William Collins and Margaret Brogan, Catholics; witnesses—Patrick Brogan, Michael Hanlin, Philip McGuire, Philip Reily, James Dolan, Thomas Connor, etc.
- Mooney—Coyle, the 25th, by same, Cornelius Mooney and Margaret Coyle, alias McEntire, widow, Catholics; witnesses—William and Mary Dogherty.
- Dever—O'Donnel, the 31st, by same, Michael Dever and Eleanor O'Donnel, alias McPhadin, widow, Catholics; witnesses—Charles O'Donnel, Bernard Sweeny, James Wilkinson and Anna McPhadin. Total for 1804, twenty-nine marriages.

MARRIAGES FOR 1805.

- Leblois—Connor, January 6th, by Rev. Michael Egan, Francis Leblois, non-Catholic, and Milicent Connor, Catholic; witnesses—John Ronaldson and Margaret Leib.
- Hennesy—Rourke, the 10th, by Rev. John Rosseter, Michael Hennesy and Margaret Rourke, Catholics; witnesses—Thomas and Mary Rourke, Elizabeth Dream, Eleanor McPheal and Catharine Overman.
- Byrne—Gallagher, February oth, by Rev. John Rosseter, Arthur Byrne and Eleanor Gallagher, Catholics; witnesses—Mary Lecher, Elizabeth Gilman and John Byrne.
- White—Dunn, the 22d, by same, Patrick White and Mary Dunn; witnesses—Philip Reily, Anna and John McClaury, Isabella Rigler and Mary Duff.
- McGeehen-McGuire, the 25th, by same, John McGeehen and Eleanor McGuire, Catholics; witnesses-Rev. M. Egan and Elizabeth Corry.
- O'Donnell—Hickenbottom [may be properly Higginbottom?], the 27th, by same, Charles O'Donnell and Phoebe [or Pheme, i. e. Euphemia] Hickenbottom, Catholics; witnesses—Alexander Pupil, Anthony O'Donnell and Dorothy Gallagher.
- McElroy—Dogherty, March 6th, by Rev. J. Rosseter, Michael McElroy and Anna Dogherty, Catholics; witnesses—James Moore, Hugh and Lavinia Dogherty.
- Galagher—McGinelly, the 13th, by same, Robert Galagher and Margaret McGinelly, Catholics; witnesses—Pat. McCafferty, Daniel Shearer and Hannah Galagher.

- Byrne—McKenny, the 22d, by same, ratification of marriage before a non-Catholic minister of John Byrne and Hannah McKenny; witnesses—Rev. M. Egan and Elizabeth Brown.
- Duffy—Dogherty, April 14th, by Rev. J. Rosseter, James Duffy and Eleanor Dogherty, Catholics; witnesses—Michael Quigley, Hugh O'Neale and Neal Dogherty.
- Duffey—Creran, née McGersel, May 2d, by Rev. J. Rosseter, George Duffey and Margaret Creran, otherwise McGersel, widow, Catholics; witnesses—Stephen Finn, Francis Lambert and Elizabeth Ereghty.
- Cannin—Gaskin, the 6th, by same, James Cannin and Rebecca Gaskin, Catholics; married privately, without witnesses.
- Ha-t [Hart?] —Tonner, June 4th, by Rev. J. Rosseter, John Ha-t and Eleanor Tonner, Catholics; witnesses—Daniel and Mary Dogherty, Peter Harkin and Elizabeth Owens.
- O'Hara—McCafferty, the 12th, by same, James O'Hara and Bridget McCafferty, Catholics; witnesses—Mary Egan and Martin Carry [Corry].
- McGlosky—McLaughlin, the 25th, by same, Hugh McGlosky and Rose McLaughlin, Catholics; witnesses—John Tierny, Coral McCawley, John Lamb and Charles McGlosky.
- Byrne—O'Hara, July 2d, by Rev. J. Rosseter, James Byrne and Margaret O'Hara, Catholics; witnesses—Isabella Carr and Joanna Stoker.
- Carroll—McGuire, the 11th, by same, Patrick Carroll and Margaret McGuire, Catholics; witnesses—Michael Calaghan, Jerome and Sarah Gavin and Thomas Murphy.
- Harkin—McPhadin [McFadden?], the 18th, by same, Edward Harkin and Catharine McPhadin, Catholics; witnesses—Patrick Gallagher, Neale Barr and Marjory Boyle.
- McLaughlin—Dogherty, August 4th, by Rev. J. Rosseter, Michael McLaughlin and Margaret Dogherty, Catholics; witnesses—John Havelin, John Tracey, William Miley and John Lamb.
- Hickey.—Hickey, the 7th, by Rev. Michael Egan, Michael Hickey and Margaret Hickey, Catholics; witnesses.—John Hickey, John Tiernan and Geo. H. Wray.
- Dogherty—Aston, the 15th, by Rev. J. Rosseter, Patrick Dogherty and Mary Aston, Catholics; witnesses—Catharine Colwell and Elizabeth Corry.
- Note.—In the Register are missing the two pages 51-52, with their corresponding entries down to December 6th.—F. X. R.
- Dogherty—Dogherty, December 6th, by Rev. J. Rosseter, James Dogherty and Mary Dogherty, Catholics; witnesses—Jeremiah Sullivan and Timothy Corrin.
- Murray-Bruton, the 18th, by same, Edmund Murray and Bridget

Bruton, Catholics; witnesses—Thomas McClaine, Patrick and Honora Lahee [Leahey?], Thomas Connelly and Patrick Bruton.

Convery—Hagathery, the 19th, by same, Henry Convery and Margaret Hagathery, Catholics; witnesses—Charles Hagarty [perhaps Hagarthy meant], Barry Caney, James McAlister, James Morgan, etc.

McGlaughlin—Sargesson, the 22d, by same, James McGlaughlin and Catharine Sargesson, Catholics; witnesses—John and Mary Folling and Anna Reed.

Kane—Kensely, the 23d, by same, Francis Kane, Catholic, and Sarah Kensely, non-Catholic; witnesses—Mary Vinright [perhaps Wainwright?], John Tracy and James Kane.

Flinn—Reily, née Tully, the 24th, by same, Robert Flinn and Mary Reily, alias Tully, widow, Catholics; witnesses—William and Margaret Collins and John Parker.

Wray—Green, the 31st, by Rev. M. Egan, George A. Wray and Eleanor Green, Catholics; witnesses—John Deniston, William Mulchai.

Total for 1805 [incomplete], twenty-eight marriages.

MARRIAGES FOR 1806.

Cammel—McSherry, January 5th, by Rev. M. Egan, Felix Cammel and Mary McSherry, Catholics; witnesses—Anthony and Neal Cammel, Henry and James McSherry and James Doran.

Azor-Miller, the 16th, by same, Cesar [sic, Caesar] Azor and Silvia Miller, Catholics; witnesses — Silveri Valer, [given as "Silvain Valer" on February 13th, farther on] John Lewis, Agnete de Vernois and Mary Silvain.

Note.—See marriage for April 10, 1802, for a party of the name of "Azor."—A. M. McG.

McBrearty—McMullen, February 11th, by Rev. J. Rosseter, Patrick McBrearty, widower, and Eleanor McMullen, widow, Catholics; witnesses—George Beaty, Charles Kane, Daniel Kelly and Charles McCarnon.

Bastian—Michel, the 11th, by Rev. M. Egan, John Bastian and Antoinette Susan Michel, Catholics; witnesses—Charlotte Sigadin, Henry Huson, etc.

Enue [Eneu]—Reese, the 12th, by Rev. J. Rosseter, James Enue and Anna Reesse [sic] married invalidly before a non-Catholic minister, because of difference in religion; witnesses—Rev. M. Egan and Margaret Enue.

Colin-[name of bride wanting], the 13th, by Rev. M. Egan, John Francis Colin and Mary Catharine —, Catholics; witnesses—

Silvain Valer, John Henry and Charlotte Michel.

McBride—Foy, March 20th, by Rev. M. Egan, Michael McBride, Catholic, and Elizabeth Foy, widow, non-Catholic; witnesses—Anna Fox and Elizabeth Corry.

- Eagan—Smith, April 10th, by Rev. M. Egan, Thomas Eagan and Juliana Smith, Catholics; witnesses—Mary Maze, Sarah and John Brown and Eliza Eagan.
- Connor—Davis, the 26th, by Rev. J. Rosseter, Peter Connor and Eleanor Davis, widow, Catholics; witnesses—John and Mary Kelly, George and Sarah Dowe.
- Donnelly—Connelly, May 1st, by Rev. J. Rosseter, John Donnelly and Margaret Connelly, widow, Catholics; witnesses—Michael Hanlon and Catharine Calaghan.
- McGowen—Lindsey, the 15th, by same, Patrick McGowen, Catholic, and Sarah Lindsey, non-Catholic; witnesses—William Forgrive, Robert Withendale, Martha Lindsey and Elizabeth Henery.
- Note.—With a son of these parties, George McGowan, now dead, I was well acquainted. He was a good Catholic, and member of St. Augustine's parish, near St. Joseph's. He had a sister named "Lydia," also dead, I believe, as good a Catholic as her brother. They spelled their family-name "McGowan." Their mother "Sarah Lindsay," a Quakeress, I think, was a convert to the Catholic Faith.—T. C. M.
- Kiran—McCartney, the 21st, by same, Michael Kiran and Mary Mc-Cartney, Catholics; witnesses—John Francis Saures [Soares?], Rev. M. Egan and Arthur Maginnis.
- Snider [Snyder, Schneider?] —Revel, June 8th, by Rev. J. Rosseter, John Snider and Anna Revel, Catholics; witnesses—Mary Egan and Elizabeth Corry.
- Carney—Higgins, the 12th, by same, "Barney" Carney and Bridget Higgins, Catholics; witnesses—Henry Convery, Thomas Brown, John Spenser and Henry McMahon.
- McGlaughlin—McAllen [McCallen?], the 19th by same, George McGlaughlin and Mary McAllen, Catholics; witnesses—Patrick Boogan, Timothy McManus and Margaret Carigan.
- Tritto—Marth, the 19th, by Rev. M. Egan, George Clement Tritto and Mary Marth, Catholics; witnesses—John Brisee, Mary Francis, etc.
- Duffey-Warner, the 28th, by Rev. J. Rosseter, Peter Duffey and Elizabeth Warner, alias Cosgrove, Catholics; witnesses-Rev. M. Egan and Richard Sheridan.
- Atkinson—Mulhollon, July 3d, by Rev. J. Rosseter, John Atkinson and Rosanna Mulhollon, Catholics; witnesses—Charles Mulhollon, James Kelly and Martha Pierce.
- Meany—Mulcahy, the 7th, by same, James Meany and Mary Mulcahy, Catholics; witnesses—Rev. M. Egan and Andrew Mulcahy.
- McCulfit—Duffey, August 19th, by Rev. J. Rosseter, James McCulfit and Anna Duffey, Catholics; witnesses—Philip Reily and Robert and Susan Duncan.
- Sweeny-Farmer, the 27th, by same, Barney Sweeny and Margaret



MARRIAGE REGISTERS.

Farmer, alias Dogherty, widow, Catholics; witnesses—Father Egan and Michael Siese.

Tracy—Doolin, October 19th, by Rev. J. Rosseter, James Tracy and Elizabeth Doolin, Catholics; witnesses—Paul and Andrew Doolin, Hugh Tracy, etc.

McMahon—Ross, November 1st, by Rev. J. Rosseter, Philip McMahon and Eleanor Ross, Catholics; witnesses—Philip Reily and Margaret West.

Boyle—Capenter [better Carpenter], the 4th, by same, Philip Boyle and Elizabeth Carpenter, Catholics; witnesses—John and Sarah Carpenter, John O'Brien, Anna Boyle, etc.

McCormick—Dowling, December 4th, by Rev. J. Rosseter, Philip McCormick and Mary Dowling, Catholics; witnesses—Philip Reily, John Follen and Mary Robbin.

Hains—Enue [Enew], the 7th, by same, John Hains, non-Catholic, and Margaret Enue, Catholic; witnesses—James and Margaret Enue, Frederic and Mary Hains, etc.

O'Brien-Murray, the 17th, by same, Lawrence O'Brien and Bridget Murray, alias Bruton, Catholics; witnesses-James and Mary Meeny.

Total for 1806, twenty-seven marriages.

MARRIAGES FOR 1807.

Longstreth—Rudolph, January 17th, by Rev. J. Rosseter, William Longstreth, unbaptised, non-Catholic, and Mary Ann Rudolph, Catholic; before marriage dispensations obtained from the bishop [Carroll] for disparity of worship; witnesses—Barbara Groves and Mary O'Connor.

NOTE.—The above-mentioned William and Mary Ann had previously been married according to the civil law, or Constitution, of the State of Pennsylvania. (Thus the record.)

The "William Longstreth," of the entry, was a Quaker, a descendant of Bartholomew Longstreth, of Bucks County, who was resident there in the XVII century. His bride, "Mary Ann Rudolph," was a daughter of John Rudolph, at one time owner of the property now held by the Augustinian Fathers at Villanova, in Pennsylvania—seat of the mother-house of their order in the United States.—T. C. M.

Rogers—Best, the 20th, by same, Michael Rogers, Catholic, and Mary Best, non-Catholic; witnesses—Francis Day, Hannah Best and Anna Rogers.

McSherry—Pierce, the 29th, by same, Henry McSherry and Mary Ann Pierce, already baptized—"jam baptizata"; witnesses—Jeremiah Sullivan and James McSherry.

Note.—The above-mentioned Henry and Mary Ann had previously been married, though invalidly, [sic] before a civil magistrate, as they

- held different beliefs. ("Invalidum," the record has it, though wrongly, "ratione impedimenti cultus disparitatis.") Marriage before a civil magistrate (in these States) was not invalid, but merely unlawful.—T. C. M.
- McFall—McCune [McEwen; entry dated "January 5th," but should be "February 5th"], by Rev. M. Egan, David McFall, Catholic, and Mary McCune, non-Catholic; witnesses—Bernard Gallagher and John Smith.
- Quigley—Morris, March 31st, by Rev. M. Egan, James Quigley and Mary Morris, Catholics; witnesses—James Morris, Hugh O'Neale, Mary Johnson, etc.
- Davany—Curren, April 2d, by Rev. M. Egan, Daniel Davany and Ann Curren, Catholics; witnesses—William Curren, Charles Davany and Margaret O'Donnell.
- Williams—Rose, the 4th, by same, Alexander Williams, non-Catholic, and Mary Ann Susan Rose, Catholic; witnesses—Lemuel and Mary Williams, John and Jane Rose, etc.
- Johnston—Kelly, the 16th, by Rev. J. Rosseter, James Johnston and Catharine Kelly, Catholics; witnesses—Eve Walman and Martha Hologhan.
- Martin—Shourds, the 20th, by Rev. M. Egan, Francis Martin and Abigail Mary Shrouds [sic, Shourds?], Catholics; witnesses—Richard and Nancy See and Mary McCurdy.
- De la hunt [de la Hunt?]—McDonald, May 2d, by Rev. M. Egan, Richard De la hunt and Mary McDonald, Catholics; witnesses—Walter Doyle and Felix and Elizabeth McDonald.
- Johnson—Mooney, the 13th, by Rev. J. Rosseter, Francis Johnson and Sarah Mooney, Catholics; witnesses—James Mooney, Arthur Maginnis, Catharine Johnson, etc.
- Gready—Armour, June 14th, by Rev. J. Rosseter, Thomas Gready, Catholic, and Sarah Armour, alias Edenbourn, non-Catholic; witnesses—Michael and Margaret Hickey, etc.
- Hasson—O'Neal, the 19th, by Rev. M. Egan, John Hasson and Mary O'Neal, Catholics; witnesses—John Smith and Henry and Hannah O'Neal.
- McGrooty—Martin, the 21st, by Rev. J. Rosseter, Edward McGrooty and Margaret Martin, alias McColester, Catholics; witnesses—John and Catharine Colgan and John Logue.
- Harvey—O'Donnel, the 23d, by same, James Harvey and Eleanor O'Donnel, Catholics; witnesses—Father Egan and James Ryan.
- Powel—Murphy, July 11th, by Rev. J. Rosseter, Peter Powel and Catharine Murphy, Catholics; witnesses—John Begley and Martin Corry.
- Reily-McGonigal, the 17th, by same, Daniel Reily and Mary McGonigal, Catholics; witnesses-Nicholas Cassady and Joseph Carrell.

- Pintard—Maupertius, August 4th, by Rev. M. Egan, Henry Pintard and Mary de Maupertius, Catholics; witnesses—Mary Pintard, Joseph Mathieu, Elias Dumas and Peter Le Barbier Duplessis.
- Bazely—Connor, the 9th, by same, Charles William Bazely and Agnes Eliza Connor, Catholics; witnesses—Alexander Philson, Ann Fuge [?], etc., etc.
- McLaughlin-Muckleroy, the 21st, by same, Jeremiah McLaughlin and Mary Muckleroy, Catholics; witnesses-William Sweeny and Constantine O'Donnel.
- Tracy—Cean, September 6th, by Rev. M. Egan, Edward Tracy, Catholic, and Ann Cean, non-Catholic; witnesses—Hugh Tracy and Catharine Kilner.
- Kirby—Buck, the 10th, by Rev. J. Rosseter, Edward Kirby and Joanna Buck, Catholics; witnesses—Thomas and Joanna Buck and Bridget Lahee.
- Flanigan—Platt, the 20th, by same, ratification of private marriage without witnesses beween John Flanigan and Joanna Platt, Catholic, contracted before a non-Catholic minister, but invalidly because of difference of religion (apparently between the parties and the said minister).
- Strahen—Potter, the 20th, by same, ratification of a private marriage between Joseph Strahen and Catharine Potter, contracted before a non-Catholic minister, without witnesses, and invalidly because of difference in religion (as in previous entry).
- Note.—The above named women, [apparently "Catharine Potter," and "Joanna Platt," in the previous entry] were baptised and received into the Church.
- Kenny—Tracy, October 2d, by Rev. J. Rosseter, George Kenny and Mary Tracy, Catholics; witnesses—Hugh, Edward and James Tracy and Paul Dooling.
- Falione—Manuel, the 7th, by Rev. M. Egan, John Falione, widower, and Mary Ann Manuel, widow of Urban Anthony, Catholics; witnesses—Peter Le Barbier Du Plessis, Peter and Anna Reinoudt, Edmund and Joanna Rouvert, etc., etc.
- Premir—Green, the 9th, by same, Jacob Premir, Catholic, and Sarah Green, non-Catholic; witnesses—Joseph Basten [Bastien?], Mary Premir and Hester Green.
- Webb—Willcox [urongly in the text "Wilcox"], the 14th, by Rev. J. Rosseter, ratification before Rev. Michael Egan and Peter Scraven-dike, as witnesses, a dispensation to that effect having been obtained and exhibited, the marriage of Robert Webb and Sabina Willcox [in the text, but urongly, "Wilcox"], contracted previously before a non-Catholic minister, invalid therefore because of difference in Faith.

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Myers—Tiers, the 15th, by Rev. M. Egan, William Myers, Catholic, and Margaret Tiers, non-Catholic; witnesses—Margaret and Cornelius Tiers, Rachael Myers and Joseph Snyder.

Whelan—Whelan, the 29th, by same, William Whelan and Catharine Whelan, Catholics; witnesses—John Black, "Mrs." Black and Michael Colebert.

Boyle—Galagher, November 16th, by Rev. M. Egan, John Boyle and Catharine Galagher, Catholics; witnesses—James Cambel and Eleanor Boyle.

Kelly—Kelly, the 20th, by Rev. J. Rosseter, Hugh Kelly and Elizabeth Kelly, widow, Catholics; witnesses—Father Egan and Elizabeth Schofield.

Bushaar—Huneker, the 19th, by Rev. M. Egan, "Joe" [sic] Bushaar and Elizabeth Huneker, Catholics; witnesses—"Joe" Snider, John Means, David Edwin and "Joe" J. Dietz.

Howell—Rossett, December 10th, by Rev. M. Egan, Abraham Howell, non-Catholic, and Elizabeth Rossett, Catholic; witnesses—John and Easter [sic, Esther?] Rossett and Stephen Sicard.

Smith—Kellenar, the 17th, by Rev. J. Rosseter, Solomon Smith and Catharine Kellenar, Catholics; witnesses—Patrick Farrell, James Redmond and Susan Reed.

Barry—Sarmiento, the 31st, by Rev. M. Egan, Edward John Barry and Julia Ann Isabella Sarmiento, Catholics; witnesses—the Marquis and Marchioness de Casa Yrujo and Joseph Ignatius Viar.¹
Total for 1807, thirty-six marriages.

MARRIAGES FOR 1808.

Eck—O'Connor, February 1st, by Rev. M. Egan, Joseph Eck and Anna Mary O'Connor, Catholics; witnesses—Mary Cottinger [perhaps better Cottringer?], Anna and Anthony Dugan, John Suares [Soares?], etc., etc.

Holahan—Dale, the 18th, by Rev. J. Rosseter, David Holahan, Catholic, and Hannah Dale, non-Catholic; witnesses—John and Jacob Dale, Enmos [or Emos? but rightly Amos] and Jacob Holahan.

Clotte de barras—Viau, [Viar?] the 18th, by Rev. M. Egan, Joseph Clotte de Barras and Mary Louisa Viau, Catholics; witnesses—Benjamin Viau and John Foussiant [Toussaint].

Saulnier—Keeler, the 18th, by same, John Saulnier and Mary Keeler, Catholics; witnesses—John Nisberg [Nisbees?], Thomas Burk and William Johnson.

¹ Don José Viar, consul for Spain, had given \$100 towards the building of St. Augustine's church.—T. C. M.

Cf. Records, for 1884-86, i, 353, in list of subscribers towards said church.

- Callaghan—McDonnel, March 6th, by Rev. J. Rosseter, Samuel Callaghan, non-Catholic, and Catharine McDonnel, Catholic; witnesses—John and Mary Kelly and Lawrence Brady.
- Doogan [Dugan] —White, the 17th, by Rev. M. Egan, Patrick Doogan and Hannah White, Catholics; witnesses—John White, John Lynch and Mary Terry.
- Muckleroy—Tailor [Taylor], the 27th, by same, before witnesses, viz., Joseph Byrne and Elizabeth Corry; ratification of a marriage contracted before a civil magistrate, by Patrick Muckleroy and Martha Tailor, invalid by reason of difference in religion. The above-mentioned Martha Tailor was previously baptized.
- Conblant—McEnnulty, the 27th, by same, John Conblant and Rosanna McEnnulty, Catholics; witnesses—William McNemmy, Francis Sanson, Mary Norris, etc.
- Barry—Kane, the 20th, by Rev. M. Egan, William Barry and Frances Kane, Catholics; witnesses—Daniel Kane, Sarah Brady and Eleanor Slicken.
- Kelty-Laning, April 16th, by Rev. M. Egan, Hugh Kelty and Bridget Laning, Catholics; witnesses-Samuel Smith and Charles Boyle.
- Deney—Fagan, May 1st, by Rev. J. Rosseter, Daniel Deney and Catharine Fagan, Catholics; witnesses—Augustus [properly Augustine] Fagan 1 and Julia Butler.
- 1" Augustus" Fagan was, if I mistake not, a son of Nicholas Fagan, the architect, who drew up the plans and superintended the building of St. Augustine's Church, in Philadelphia. Cf. Records for 1884-86, i, 168, in Mr. Thompson Westcott's paper on that Church.

Father Finotti, who refers frequently to "Augustus" Fagan (Bibliog. Cath. Amer., N. Y., 1872, cf. "Index") names him invariably "Augustine," most likely his own proper name. His father (the architect) was an old friend of Doctor Carr, and as I've been told many years ago, came over from Ireland with the Doctor. I was also told that Nicholas Fagan, who had been a "carpenter" in his native land, in the belief that the newly-formed republic whither he was going, was something of the character of an uncivilized country, even brought with him his "kit of tools," in the persuasion that a similar outfit was not procurable across the water. Likely enough then Augustine not "Augustus" was his Christian name.

Augustine Fagan, who played a considerable part in the "Hogan-Conwell" troubles, being a partisan on the anti-episcopal side, was found dead at his residence (in Philadelphia) Sunday morning, Oct. 11, 1823. (Thus Bp. England referred to by Finotti, ib., 165.)

He was a printer by trade, and had a book-store at No. 133 South Front Street (Phila.), where he remained until 1817, when he gave up his printing business and turned grocer. He died (as said) in 1823.

It was at the above-named shop that in 1812 Augustine Fagan

- Rodden—Brannan, the 1st, by same, James Rodden and Anna Brannan, Catholics; witnesses—James, Edward and Elizabeth Tracy.
- Cain—McLaughlin, the 12th, by same, John Cain and Mary Mc-Laughlin, Catholics; witnesses—Richard William, Michael Kane, Robert Holt, John Foyer, etc.
- Lynch—Lea, June oth, by Rev. M. Egan, Dominic Lynch, Jr., and Margaret Shippen Lea, non-Catholic; witnesses—Dominic Lynch, Esq., Sarah Lea, Anastatia Lynch and Edward Burd, Esq.
- James—Short, the 19th, by same, Noah H. James and Margaret T. Short; witnesses—Julia Barrabino, Lewis Ds. Belair, Mary Ann Short and Mary Kilton.
- Barry—Heyliger, the 21st, by same, John Barry, Catholic, and Louisa Heyliger, non-Catholic; witnesses—William Baimbridge, Samuel Cuthbert and Richard Rush.
- Dugan—Cottinger [Cottringer], the 30th, by same, Anthony Dugan and Mary Cottinger, Catholics; witnesses—Garret Cottinger, Joseph and Anna Dugan, John Diamond.
- Douneghey—Renolds, July 10th, by Rev. J. Rosseter, Jeremiah Douneghey and Mary Renolds, Catholics; witnesses—Thomas Renolds, Hugh Turney, James Magil, Francis Linch, Peter Hastings, etc.
- Dougherty—Hickey, the 19th, by Rev. M. Egan, John Dougherty and Martha Hickey, Catholics; witnesses—James Dougherty and Elizabeth Clarke.
- Havlin—Curry, the 27th, by Rev. J. Rosseter, Cornelius Havlin, Catholic, and Mary Curry, non-Catholic; witnesses—Daniel and Mary McFall and Edward Havlin.
- Gardette—Carriere, August 2d, by Rt. Rev. M. Egan, James Gardette and Mary Zulima Carriere, Catholics; witnesses—John Monges, John Dubarry, William Martin, Joanna and Isabella Rowan.
- D'Hauteval—De Saxy, the 4th, by same, John Baptist Jules D'Hauteval and Heremina De Saxy, Catholics; witnesses—Irene Laurent De Saxy and Eliza Corry.
- Coyle—Coyle, September 4th, by Rev. J. Rosseter, James Coyle and Margaret Coyle, Catholics; witnesses—William and Catharine Coyle.

printed what so far as known was the first confraternity, or sodality, manual to be issued in the then United States, i. e., "The Spiritual Mirror" of the Confraternity of St. Augustine, etc., for the use of the members, who were banded together under the patronage of our Lady, Mother of Consolation. This booklet was published the same year, 1812, whereof a copy is on the library shelves of this SOCIETY.

Two years later (in 1814) Augustine Fagan printed another sodality manual in honor of our Lady, "The Scapular... of the Confraternity of our blessed Lady of Mt. Carmel. (Cf. Finotti, ut sup., 234). — T. C. M.

- McDavit—Mooney, the 6th, by same, Patrick McDavit and Eleanor Mooney, Catholics; witnesses—James Mooney, Francis Johnson, John Colgan, etc.
- Gallagher—Hookey, the 25th, by Rt. Rev. M. Egan, Bernard Gallagher and Anna Hookey, Catholics; witnesses—Anthony and Mary Hookey, Lewis Ryan and Mathew King.
- O'Donnell—Lennon, the 26th, by same, Dominic O'Donnell and Bridget Lennon, Catholics; witnesses—Samuel Smith, Charles Boyle, James and Mary Quigley, etc.
- Brady—Green, October 1st, by Rt. Rev. M. Egan, Charles Brady and Margaret Green, alias Mulcahy, widow, Catholics; witnesses—John Queen, Philip Reily, James and Maurice Linehan, John and F. Suares.
- Brenn[an]—Jones, November 7th, by Rt. Rev. M. Egan, Dennis Brenn[an], Catholic, and Ann Jones, non-Catholic; witnesses—Daniel and Ann Fortune.
- NOTE.—The edge of the paper whereon the groom's name is written being gone, leaves it supposable that his family name was Brennan.—F. X. R.
- McDermott—Reily, the 10th, by same, Edward McDermott and Catharine Reily, Catholics; witnesses—John and Thomas Maitland, Barth Brady and Ann Kernan.
- Dawers—Sidley, the 24th, by same, Nicholas Dawers and Mary Sidley, Catholics; witnesses—Michael Saunders, Michael Hickey and Edward Dawers.
- Manderfield—Goff, December 15th, by Rt. Rev. M. Egan, Henry Manderfield and Mary Goff, Catholics; witnesses—Elizabeth Goff, Edward Davis and Rachael Kauffman.
- Ward—Ward, the 26th, by Rev. William V. Harold, John Ward and Rebecca Ward, Catholics; witnesses—Peter Harkin, Francis Lynch and Bernard McCready.
- Cross—Betagh, the 31st, by Rt. Rev. M. Egan, Benjamin Cross, non-Catholic and Elizabeth Betagh, Catholic; witnesses—Margaret Montgomery, Elizabeth Cross and Margaret Betagh.
 - Total for 1808, thirty-three marriages.

¹ In these Records may be found many references to the one-time celebrated musician Benjamin Cross, who was in succession to Benjamin Carr, organist and musical director at St. Augustine's church.

Benjamin Cross married Mary Hurley, half-sister to Rev. Dr. Hurley, the Augustinian father in care of St. Augustine's, who died in 1837. (Cf. Records, i, 173, 186, 187; and *Index* to same, p. 379; also *Index* to vol. ii, p. 394.)—T. C. M.

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LETTERS FROM THE ARCHIEPISCOPAL ARCHIVES AT BALTIMORE.

1787-1815

From Bishop Carroll 1 to the Reverend John Edisford.

[M. 2.] 3

"Copy of a letter to the Rev'd Mr. John Edisford."

A printed Letter, dated Aug. 6th 1787, concerning the nature of our temporalities, was not long since put into my hands. From a combination of various circumstances I cannot hesitate to suppose it was written by our worthy friend, Mr. Joseph Reeve. If my conjecture be right, I request you would present my compliments to him, and acquaint him, that I beg leave to rectify two mistakes which he has undoubtedly fallen into. One is, that he supposes I maintained the propriety of consolidating the properties of several Districts; a doctrine I always reprobated, as much as he could possibly do. I once ventured to say something about pensions, but it was with doubt and diffidence, and "with deference to better judgments." But it was always my opinion that whatever was appropriated to a particular place, or to a particular county, or the mission at large,

¹ The writer was not a bishop at that time, nor until two years afterwards, viz. 1789. His appointment as vicar-general had been made in 1786.

² The letters and figures which are attached to these documents are their case marks in the archiepiscopal archives at Baltimore.

must remain so appropriated to the end of the world. other is, that he makes me say what I never said, viz. that many thousands of pounds had been withdrawn, much less that they had been withdrawn from the common stock. My words are these: "Individuals associated, and took to themselves, as their own separate and exclusive property several thousand pounds that belonged to the Community." For instance: The members of the London District associated, and took to themselves, as their own separate and exclusive property, the whole property of the London District, which consisted of several thousand pounds. an undeniable fact, not raised on the fairy ground of impeachment, but fixed on the solid basis of truth. It remains to be known whether the property of the London District does or does not belong to the Community. I say it does, because before the dissolution of the Society, every individual of the Community had a right to become a member, and eat the bread of the London District, when placed therein by legal authority, and because the Clementine Brief did not alter the destination of the funds, or alienate them from the use originally intended. The members. therefore, of the London district could not in justice take the property thereof to themselves, as their own for life. separate & exclusive. Nor is this kind of language to be deemed obloguy; for I throw no censure upon individuals; I have all along declared, "I had rather make any imposition, than harbour a thought for a single moment that those gentlemen would intentionally commit injustice." The censure falls upon the general plan of operation. Our gentlemen took for granted what ought to have been taken into consideration, and by that means suffered the members of Districts to take District property to themselves, as their own for life, separate and exclusive, [to] which they had no more right than you or I had,

It gives me great pleasure to find, that Mr. Reeve not

only maintains, but proves unanswerably, that before the suppression of the Society, the members of a District were not proprietors of the stock belonging to it. I have arguments with Mr. Ellerker and Mr. Power upon that subject, and I own that I was astonished to find, that two first-rate men such as they certainly are, should hold the affirmative with great earnestness. They told me they could not comprehend my distinction between a College and the members of a College.

Mr. Reeve says, that "in virtue of the separate and exclu[sive] appropriation of funds to certain Districts of the English province, those Districts must consequently exist, tho' the Society is no more." And he adds that "the Douay clergy are possessed of separate funds of the like nature, appropriated to certain counties and districts." If this be his idea of a District, I will allow him the existence of as many Districts as there are foundations in all England. But how will the existence of those secular clergy Districts, now no longer of the Society of Jesus, apologize for those gentlemen who have taken District property to themselves, as their own for life, separate and exclusive?

Mr. Reeve does not discuss the main question, which is, whether, upon the dissolution of the Society, the members of a District had a right to take to themselves the revenues thereof, as their own for life, separate and exclusive; but from his words it may fairly be inferred that they had not.

Then Mr. Reeve admits the three principal points respecting the present subject, namely, that before the dissolution of the Society, the members of a district were not proprietors of the stock belonging to it; that the Colleges and Districts of the late English province of the Society of Jesus did not actually exist; and that upon the dissolution of the Society, the members of Districts had no right to take District property to themselves, as their own for life, separate and exclusive. Other questions, such as, whether

the foundations should or should not have gone to the Bishops; whether or not it required three years to settle our affairs, before a general meeting could be held; and perhaps one or two more, are so unimportant, that they may be granted or denied without any prejudice to the main argument. So that upon the whole matter, I am really of opinion that if we understood one another, Mr. Reeve & I should find our principles to be much the same, except it be that he is for palliating, and I for exposing, the absurdity of the measures hitherto pursued.

[No date, no signature.]

From the Same to the Reverend Mr. Beeston. [E. 1.]

Mr. Beeston—Baltimore March 22d 1788.

Rev^a D^r Sir

Since Mr. Busby's departure, I have reconsidered with all the attention, which I could command, the subject of your letter, and all the events, which have passed, relatively to the German seceders (if they may be called such) as far as I have been concerned in these transactions, and I must still think, notwithstanding your complaint against me, that when a number of people, disclaiming all pretence to independence of spiritual jurisdiction, request my approbation to build a church, I cannot refuse a qualified approbation of a work which may terminate in the honour of That this idea arose from their disappointment in not gaining Mr. Heilbron, I believe; and that this motive may be uppermost in the minds of some of the most active persons. I likewise believe, but I cannot help entertaining a hope, that some of the party have better principles of conduct; and, whether in this I am deceived or not, I can console myself, & I know that you will, with St. Paul-Phil. 7, 17—Some out of contention preach Christ not sincerely; supposing that they raise affliction to us: but what

then? so that every way, whether by occasion, or by truth, Christ be preached, in this also we rejoice, yea & will rejoice. Read the following verses, in which you will find encouragement, & the true principles by which the Society always governed herself, and finally merited superior esteem which has followed her in her dissolution & even increased, if possible. I considered further, that it is very uncertain, how long the spirit of the Society will be kept alive, at least in this country. I am afraid, not much longer, than they live, who have been trained under its discipline: and into what hands will our religious establishments and possessions fall hereafter, if our proposed School & Seminary should fail of success, which certainly is not beyond the bounds of probability? The expense of a Liege education, at the advanced price of £40 p. ann.: for young ecclesiastics, renders it impracticable for many Americans to profit by that excellent institution; and even that (without a restoration of the Society) is liable to degeneracy. In case therefore of our own school failing, our houses and foundations will probably fall into the hands of such missionary adventurers, as we have lately seen. Supposing this the case of yr house & church at Philada, will it not be a comfort to good Xtlans to have another church there; in one of which at least there may be some zeal, some regard for public edification: and this I meant to insinuate in my letter to the German petitioners, when I mentioned, that exertions might be the greater, where there was mutual example &c.-Read all ecclesiastical history; and you will find the best Bishops, a St. Ch. Borromeo, a St. Francis of Sales &c. solicitous to multiply Religious establishments. I know very well that the circumstances were somewhat different, and that, generally speaking, those undertakings were conducted with harmony; but even the history of the Society, & the passage of St. Paul above recited, furnish contrary examples. In opposition to these considerations,

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you will observe—1° that I encourage a spirit of revolt & defiance of pastoral authority,—2° that I foster a schism or at least, an uncharitable division amongst the Congregation of Philada.

To the first I answer that I have letters from Mr. Molyneux, which I supposed he had communicated to you. wherein he describes the German petitioners as avowing entire deference to spiritual jurisdiction, and as having taken occasion indeed from my rejecting their application for Heilbron not to originate but to renew an idea some of them formerly entertained of building themselves a church. He requested me to answer their petition, if any should be sent, agreeably to his own communication with them, that their plan appeared to be founded on resentment; that they would do well to consult Mr. Pelleutz; that the attempt would probably end in ruining themselves & their children. —He added, that Mr. Farmer used sometimes to wish they had a church on the North of the town. In their petition to me they say the ground alone in that part of Phila would have made a difference to them of £2000. With all this information I never conceived that you would be hurt at my giving so guarded an approbation as is contained in my letter. You should have been more explicit & expressly marked your entire disapprobation, not only of the motives of the attempt but of the thing itself. When their petition came to hand. I consulted my good companion & Mr. Ashton, who happened to be here; they both said, they did not see how I could refuse people leave to build a church provided they did not arrogate their right of making the Pastor. If hereby I gave them a pretence for triumph over you, it was certainly from not being informed, that you had ever manifested any public opposition. Consider my situation: I knew indeed that some of the most respected Germans disliked the attempt; but that the majority of that body opposed it, was unknown to me till I heard it from

you-could I avoid supposing that advantage would be taken of my refusal (if I had seen cause to give a refusal) to spread the flames of discontent; & to raise a clamour; that the Jesuits were determined, no churches should be erected, but by their agency & direction. So far I have spoken in opposition to your charges—I now add—1° that if you will communicate any particular, well ascertained. & notorious facts [about] Oellers or others, of a schismatical nature (i. e. leading to a rupture of communion with the Cath. Church) or of evidently pernicious example, I will reconsider the sentiments of my short letter by Mr. Busby, written in great hurry & confusion, as he can inform you of circumstances. If it should be necessary to proceed to the censures of the Church, every matter must be conducted with regularity, and the previous monitions must be given -2° that I shall write to the Germans as pr. copy: that their conduct in the affair of Incorporation betrays a spirit very dissonant from the expressions of their petition &c.: and that if I can make any certain discovery of their being abetted by Messrs Heilbron, I shall immediately take some vigorous steps with them. 3° that if you are quite assured. that so considerable a majority, as you represent of the Germans, are opposed to them, you ought to lose no time in getting their names to some instrument of writing (memorial or petition) expressive of their sentiments.

FROM THE SAME TO JOSEPH DIAR.1

[B. 1.]

BALTIMORE April 20th 1790.

Sir

I received on Saturday the honour of your letter of the 12th inst. I cannot express my sensibility on receiving a

¹ Is it not possible that a mistake has been made in copying this name, and that the person to whom Bishop Carroll addressed the letter was Don José Viar, the Spanish Consul?

new proof of his Catholic Majesty's zeal for the advantage of true Religion, & for promoting it in the United States. I request, Sir, that you would be pleased to present my most humble respects to his Excellency Don Antonio Porlier; & entreat him to do me the honour of making known to his Majesty, that his princely intentions in favour of the American Church have filled me with a deep sense of gratitude, & attachment to his person & interest; and that similar sentiments will pervade every corner of the United States, in which the Catholic Religion has made any progress.

According to the information sent me from Charleston the number of Catholics is about 200: Every day they become more numerous. Many, whom past discouragements and oppressions kept concealed, begin to show themselves. Our Religion has not been exercised publickly there above The Catholics there are mostly poor. They have no church, but divine Service is performed in a ruinous house, which they have hired. I presume that a church about 75 feet long by 50 in breadth would be sufficient for some years yet to come. To build & provide such a church with all necessaries for divine Service would require at least 15,000 dollars. I know no person in Charleston with whom I could recommend the money to be lodged. The clergyman now there is on the point of leaving the place. Whatever donations it may please his Majesty to bestow, should. I think, be placed in the hands of his Minister in the United States at first, or in the bank of New York, or Philada., subject to the Minister's orders. I am soon to leave the United States for Episcopal consecration. I presume you will have an answer from your Court about the time of my return; and by that time, I shall be able to give further advices concerning the persons, to whom the execution of His Majesty's beneficent intentions may be com-I have particular reasons for observing that it would not be safe to lodge his money in the hands of any

of those who would be very forward to offer their service, if they were informed of the present inquiry directed by Don Antonio Porlier.

May I be allowed to request of you, Sir, to mention me, in your letters to Mr. Gardoquin [Sic, Gardoquin, but apparently an error for Gardoqui], with every expression of respect and veneration.

I have the honour to remain with the greatest esteem,

Yr most obedt & humble Servt.

J. CARROLL.

FROM THE SAME TO LORD PETRE.1

[S. 3.]
My Lord

On my return to London last Saturday evening, I was informed that your Lordship had been pleased to honour me, by calling at my lodgings during my absence. I am exceedingly sorry, that your actual residence in the country puts it out of my power to present my most humble respects, & make my acknowledgments to your Lordship for the honour done me. Perhaps some opportunity may yet be offered, during my short stay in England, of presenting myself before your Lordship. I am anxious to lay open to a Nobleman who interests himself so warmly in the cause of Religion, its present state in a country, which was once intimately connected with, & still retains a great attachment to this. Your Lordship is solicitous to see Catholics emancipated from the cruel bondage under which they have been held here; and no equitable Government, I may add, no Government which has risen superior to the mean and despicable prejudices of a narrow & interested education,

¹ It was whilst in England at this time that episcopal consecration was conferred on Bishop Carroll.

will support the policy of that bondage, after they know the justice and political advantages of not only a free toleration, but of extending equal rights to the professors of all religions. The daily advantages arising to America from this policy should be a lesson to Britain which in other instances of law, government, trade &c. furnishes so many useful instructions to us.

I beg your Lordship to excuse the freedom & length of this, which has been extracted from me by the importance of the subject, as well as by its dwelling almost continually on my mind.

May I presume to offer my humble respects to Lady Petre, & to add, that I have the honour to be with the utmost veneration,

My Lord,

Yr Lord*ps most devoted & obedt St.

J. CARROLL.

London Aug. 31, 1790 No 28 King's Street, Holborn.

From the Same to the Reverend Mr. Thayer. [T. 2.]

BALTIMORE, July 15, 1794.

Mr. Thayer.

Rev. Sir

Kitty Sweeney brought me, the 13th, your letter of the 6th. I cannot easily resolve myself to grant you a letter of exeat, while the Diocese is in such pressing want of Clergymen; nor can I think that the reason alleged, to wit, your difficulties concerning Negroes, is sufficient to justify either your departure from the service of the Diocese, or my allowance of it. While you confine yourself within the bounds of solid doctrine, you may act freely, & unrestrained by any ecclesiastical interference, in remedying the abuses of slavery; and when you have done your duty, if

all the good effect possible and desirable does not ensue from your endeavours you must bear that, as every pastor must bear the many disorders, which will subsist in spite of his most zealous exertions. Would we be justifiable for abandoning our charge, because we cannot stem the current of infidelity, profane swearing, the sins of the flesh? I see no difference in these cases: your cooperation or acquiescence is required no more in favour of the irregularities of one kind than of another. I am as far as you from being easy in my mind at many things I see, and know, relating to the treatment & manners of the Negroes. I do the best I can to correct the evils I see; and then recur to those principles which, I suppose, influenced the many eminent & holy missionaries in S. America & Asia, where slavery equally exists.

I have been to-day to make enquiry concerning your baggage: and Tommy Whelan informs me, that the whole has been sent away near ten days ago.

From the Same to the Honorable Samuel Dexter, Esquire.

[F. 6.]

Addressed to "Hon. Samuel Dexter Esq'r, Secretary of War, Washington."

["Copied from a Rough Draft."]

CITY OF WASHINGTON Sep. 15, 1800.

Sir

After the termination of the last Indian War, General Washington, the President, recommended in his speech to Congress, the adoption by the U. S. of such beneficent policy towards the Indians as would tend to their civilization and teach them the advantage of the X^{tian} religion. Some clergymen made a tender of their services to cooperate in this good work. The offers of the Rev^d Mr. Rivet were accepted & he was directed to establish himself on the

Wabash; the president allotted to him a yearly allowance of \$200 or 150, the writer of this not recollecting precisely the sum. But the Rev. Mr. Rivet, who resides at Poste Vincennes whence he visits occasionally the neighboring Indians & applies himself incessantly in fulfilling the objects of his appointment, disposing them to maintain a peaceable temper towards the United States. He is indefatigable in instructing them in the principles of Xtianity & not without success, which however would be much greater if the Traders could be restrained from spoiling the fruits of his labors by the pernicious introduction & sale of spirituous liquors.

But in the discharge of his useful occupations, Mr. Rivet has undergone much distress. The Indians afford nothing for his subsistence; on the contrary he is often obliged to share the little he possesses with them, or lose his influence over them. This, and the non-payment of his annuity for more than two & twenty months have reduced him to the greatest distress. Your predecessor directed the paymaster of the troops, formerly stationed at Vincennes, to account with Mr. Rivet for his yearly allowance in specie paper payments operating as a very heavy reduction in his salary. The troops are now being withdrawn from that post, he knows not to whom he is to apply for payment. If there be no agent of government on the spot, I take the liberty of submitting to you, whether it may not be advisable to have his annuity placed in the hands of some person, commissioned by him to receive it at the seat of government: and should every other occasion of sending it fail, I will endeavor to discover, & with your permission, make known to you some means, by which he may be relieved from his present distress.

I am with great esteem & respect

Sir.

Your most obed't serv't

+ J. CARROLL.

Washington City, Sep. 15, 1800.



ARCHIEPISCOPAL ARCHIVES AT BALTIMORE.

From the Same to James Barry, Esquire. [D. 3.]

On the outside page of this letter is written: "Dr. Carroll to Long Island 1803. James Barry Esq^r to the care of Gilbert —bertson Esq^r, New York."

BALTIMORE Aug. 25, 1803.

Dear and much hone Sir

In my last, I informed you of Miss Pascault having set out for New York; but having reached Newark, the breaking out of the fever drove her back. Since her return, Gen1 Reubell son of the ex-director, and now in the suite of young Bonaparte, has preferred his addresses to her: and on account of the expected departure of the Consular Prince, I am to have the duty of tying the nuptial knot this evening. She remains with her Fr this winter, & in spring is to go to France with the Gen¹. This marriage is the entire subject of conversation here and is variously viewed, as you may imagine. Tho the young General, with whom I have had a confidential interview, appears a modest, well-educated, & sensible man; yet it is an awful and hazardous thing in parents to trust a young and unexperienced daughter to a husband so little known, at such a distance from her friends, and on a theatre of so much dissipation and licentiousness, as Paris, & at the Court of the first Consul.—I have only room to add, that you all, and Anne now particularly, shall have a constant share in my prayers & every good wish.

BISHOP CARROLL TO NAPOLEON BONAPARTE.¹
PETITION FOR HELP TO BUILD THE BALTIMORE CATHEDRAL.
[O. 7.]

General Bonaparte,

First Consul.

General First Consul,

In the name of the Catholics of the United States, the Bishop of Baltimore has the honor to beg your assistance in an undertaking, which, strange as it would appear in the country which owes its happiness to you, should not be so in the beneficent views that you have shown in favor of religion. The glorious use that you have made of your power to rebuild its altars is a sure guarantee of the interest with which it inspires you, and of the zeal that you will exert to strengthen it wherever it needs your aid.

It is owing to this consideration, General First Consul, that the Catholics of the United States presume to turn to you in the impossibility which confronts them of erecting a public monument of their piety. After having long groaned under oppression, they now enjoy under a wise and moderate government the exercise of their religion. But they lack a worthy and fitting temple in which they can assemble; and their past misfortunes have so reduced them that they are not able to bear by themselves the outlay that this building would require.

Are they presumptious, General First Consul, in believing that you will not disdain to second their wishes and to let them experience your liberality for the construction of a cathedral in the city of Baltimore? This fresh proof of your devotion to the good of the Church, in a country so closely allied to yours, would cause the Catholics of the United States to participate in the sentiments which those of France ever show towards you; and would unite in them

¹ Written in French.

a sense of personal gratitude to the admiration which they feel for your great qualities and achievements.

As for myself, happy to act as their spokesman with you, I shall take the liberty to say that I share their confidence, and to offer you the assurance of the profound respect with which

I am,

General First Consul,

Your humble and obedient servant,

♣ J. BISHOP OF BALTIMORE.

Baltimore, August 26, 1803.

JAMES MADISON TO BISHOP CARROLL.

[E. 6.]

DEPARTMENT OF STATE

November 20th 1806.

Right Reverend Sir,

I have had the honor to receive and lay before the President your letter of the 17th inst, inclosing a duplicate of the commission which places under your care the Roman Catholic Church at New Orleans, and requesting the sentiments of the Executive on certain discretionary points affecting the selection of the functionaries to be named by you.

The delicacy towards the public authority and the laudable object which led to the enquiry you are pleased to make, are appreciated by the President, in the manner which they so justly merit. But as the case is entirely ecclesiastical it is deemed most congenial with the scrupulous policy of the Constitution in guarding against a political interference with religious affairs, to decline the explanations which you have thought might enable you to accommodate the better, the execution of your trust, to the public advantage. I have the pleasure, Sir, to add, that if that consideration had less influence, the President would find a

¹ The italics are ours.—Editor of the RECORDS.

motive to the same determination, in his perfect confidence in the purity of your views, and in the patriotism which will guide you, in the selection of ecclesiastical individuals, to such as combine with their professional merits, a due attachment to the independence, the Constitution and the prosperity of the United States.

I enclose the document which you requested might be returned, and pray you to accept assurances of the perfect respect and esteem with which,

I remain.

Your most ob^t Serv^t

JAMES MADISON.

Right Reverend Bishop Carroll
Baltimore.

From the Same to the Same.

[E. 7.]

Private.

WASHINGTON, Nov'r 20, 1806.

Dear Sir

You will find by the enclosed letter that an official answer to the enquiries in yours of the 17th has not been given. The reason for declining it does not however forbid my saying in a private letter that nothing being known concerning Mr. L'Epinasse except from your account of him in which all due confidence is placed, no objection can lie against the use you propose to make of him: and that in general it affords satisfaction to find you, as might well be presumed, so fully in a disposition to admit into the stations for which you are to provide as little of alienage of any sort as will consist with the essential attention and duties of them. Of the Spanish Friar Antonio di Sedella 1 the ac-

¹ A good deal relating to this very troublesome missionary is to be found in Dr. Shea's *History*.

counts received here agree with the character you have formed of him. It appears that his intrigues & his connections have drawn on him the watchful attention of the Government of that Territory.

Altho' I am aware that in the arrangements committed to your discretion & execution, considerations operate very different from those of a political nature, I will not conceal my wish that instead of a temporary subordination of the R. C. Church at N. Orleans to the General Diocese, the subordination had been made permanent, or rather that it had involved a modification of some proper sort leaving less of a distinctive feature in that quarter already marked by sundry peculiarities. I am betrayed into this expression, or rather intrusion of such a sentiment by my anxiety to see the union and harmony of every portion of our country strengthened by every legitimate circumstance which may in anywise have that tendency.

The letter from Mr. Portales had been forwarded hither in several copies from N. O. where it had excited the sensations likely to result from it. This foreign interposition, qualified as it is, was manifestly reprehensible, being in a case where it could be founded neither in any political nor ecclesiastical relation whatever. It is probable, at the same time, that the step was produced less by any deep or insidious designs, than by the flattering & unjust importunities of the parties at N. O. & by a tenderness towards a people once a part of the French nation, and alienated by the policy of its Gov't not by their own act. The interposition will be made by our Minister a topic of such observations, as without overcharging the wrong, may be calculated to prevent repetitions.

With sentiments of great esteem & regard,

I remain D^r Sir

Y^r mo. ob^t serv^t

JAMES MADISON.

From Bishop Carroll to "the Bishops of the Province of Baltimore." 1

[G. 1.] Right Rev^d Sir

The lamented death of our venerable Brother in God, the Rt Revd Dr. Michael Egan, Bishop of Philada on the 22d of July, has without doubt caused you to reflect with pain that an answer has not been received to our joint letter to His Holiness written in consequence of our deliberations in Nov^r 1810, concerning several points for the future government of our American churches, and especially for filling up the vacancies, which would certainly ensue in the Episcopal Sees. That of New York has been long vacant, and the same has lately happened in Philada. You may remember & see by referring to our proceedings, chapter 4th, that we respectfully solicited the permission of the Holy See. (provided it would permit the nomination to vacant Bishoprics to be made in the United States), to allow that nomination to proceed solely from the Archbishop and Bishops of this ecclesiastical province.

No answer having been received, nothing can be done authoritatively in this matter. Yet the condition and distractions of the Church of Philada. require immediate attention. With respect to N. York, it has transpired, that his Holiness whilst prisoner at Savona, soon after the death of Dr. Concanen, had it in consideration to appoint a successor, but it being uncertain whether the appointment was made, no step should be taken in that concern, till we hear from Rome. The case is different at Philada. for the reason alleged above, and tho no nomination can proceed from any person or persons in the United States, yet I deem it advisable to consult you on the propriety of recommending one or more subjects to the Holy See, one of whom may

¹ It is thus indexed in the archives.

be approved and appointed to succeed Dr. Egan. If such be vour opinion, and that of the other Bishops, I propose moreover to you to inform me whether in your opinion likewise we may not proceed immediately on the business, transacting it by letter on account of our immense distance. The mode, which appears to me the best suited to the present exigency is for the Bishop of Boston, the Administrators of the dioceses of N. York & Philada, the Bishop of Kentucky, the Coadjutor Bishop of Gortyna & myself to join in choosing one, two or three persons, best esteemed by us & send on their names, character &c. to Rome, with our respective recommendation. Before however our choice be completed. I must request your approbation for me to consult the most discreet and experienced of the clergy of Pennsylvania, as to their opinions concerning the persons who will appear to us most worthy & fit to govern the Diocese with advantage & restore its peace.

I am most respectfully, R. R. Sir,

Your most obed^t S^t & B^t in X^t.

Baltre Aug. 23d. 1814.

FROM THE SAME TO ARCHBISHOP TROY.

[L. 2.]

Most Rev. and very dear Lord-

Your Grace's several and most highly esteemed favours of March 22d., April 8, and 15th have been duly received and claim my special acknowledgments, and thanks for the interesting information, they contain; 1st relatively to the appointment of the R. R^d. D^r Connolly to the See of N. York, 2^{ly} of the state of the public mind in Ireland, & Eng^d on the question of the Veto, and thirdly, about the application made in behalf of Mr. W. Harold for the vacant Bishopric of Philad. Of the appointment of Bp. Connolly

¹ Bishop Neale, coadjutor to Bishop Carroll.

an uncertain report had reached us previously, but your Grace's letter gave the first authentic notice: it is since confirmed by a letter from Card¹ Litta, inclosed in your second favour of Apr. 8th. We cannot account for Bishop Connolly's not being yet arrived; his Diocese is suffering for him & for its sake, it is to be wished, that he may come. accompanied by a number of zealous, capable and edifying clergymen. With regard to the question of the Veto I was not directly & immediately involved in the decision and therefore have not studied the subject so fully as to have made up absolutely any opinion upon it. The reasonable distrust founded on past experience which attaches itself to the promises of British Protestant ministers to the R. C. of Ireland forbids a sure reliance that the concession of a Veto will not be abused: and on the other hand the allowance or connivance of the H. S. with respect to some uncatholic States is a strong precedent which is used undoubtedly in behalf of the claim of Government. His Holiness must have difficulty in deciding tho' indications are that his private opinion is against the Veto.

I condole with your Grace & the episcopal body of Ireland on the death of the venerable Bp. Moylan whose amiable & estimable character I have often heard celebrated with part^r satisfaction. It pleased me to know that he has had a sight of my letter to him conc^g Mess^{rg} Harold & Ryan. After leaving me with so many expressions of their regard, their language conc^g me & the priests in Md. has diminished that esteem which I formerly felt for them. Mr. Harold may have been correct in saying that he did not write a word about the subject mentioned; perhaps so; yet if Dr. Milner's own letter is to be credited & that of two other highly respectable priests in Engl^g, he did by word of mouth most grossly misrepresent my Brethren & myself. Whilst they were here I never heard from them a syllable of complaint against the practice of all the Clergy in the

Fr., Span., Portug. & other colonies, and even of their own Brethren of the P.(?) of L. But a clamour agt the holding of slaves having been raised by the Ouakers in Engld.. furnishes the pretence for their crimination or excuse for their conduct. To them I never expressed any opinion tho' I knew that in the French, Spanish & Portugese colonies the same usage prevailed amongst the secular & regular clergy of all descriptions, as well as amongst the Laity. Since the great stir raised in Engl^d about slavery my Brethren being anxious to suppress censure, which some are always glad to affix to the priesthood, have begun some years ago and are gradually proceeding to emancipate the cold population on their estates. To proceed at once to make it a general measure, would not be either humanity towards the Individuals, nor doing justice to the trust, under which the estates have been transmitted and received.

The manner in which Mess^{ra} H. & R. left this country, indisposed my R. R. B. & myself from making any mention of the former in our presentations for the appointment of a Successor to D^r Egan: but I am sure that I have not, nor I believe any one of my B^r Bps. has yet made any objection to Mr. H.; tho' now it may be made, after recourse has been had in order to secure his promotion to an irregular agency. Would it not be resented as a very improper interference, if we the Bps. in the U. S. should presume to suggest to the Holy See, the persons to be appointed to fill the Vacant Sees of Ireland?

From the Same to Bishop Flaget.

[M. 4.]

BALT^{RB} Aug. 12, 1815.

Right Rev. and most dear Sir-

Your much esteemed and candid letter of July 21st received vesterday, bore evidence not only of your displeasure

at the presentation of Mr. David for the See of Philad^a.,¹ but likewise contained a complaint against me for omitting to consult you on the occasion. That you would be alarmed by the prospect of a removal of Mr. David, I had no doubt; nor is it to be wondered at. Tho' his services in your Diocess were well known and understood here, and no doubt had a due influence on the judgments of those who concurred in his nomination, yet they were of opinion (perhaps an erroneous one) that his removal from Kentucky would be a less evil than the leaving of the See of Philad^a. vacant; or, as it might & probably would have ensued, the filling of it by an unfit person, the creature of a faction.

You impute to me that I ought not to have sent a nomination without consulting you. Have you then forgot both my letter to you on the subject and your answer? You were consulted; and in your answer, you declined voting or nominating anyone, and you assigned your reason for it; that no more Bishops should be appointed, till many more Clergymen, so much wanted, were obtained. opinion was stated by me to Bps Neale, Cheverus, and the administrators of the Dioceses of New York and Philada. who thought differently: if I can find Dr. Cheverus' letter, which is preserved, before this goes to the Post-office, you shall receive an extract of his remarks on your opinion. Besides the general necessity of preserving the Succession of episcopacy in the vacant See, he was influenced by a view of the unfortunate divisions subsisting in the Church of Philada which manifested themselves before good Bishop Egan's death. The same motives acted on others, who were to concur in the nomination. I am sorry to notice that you attribute to me insinuation that you were influenced by a spirit of egotism; a word to which I always affixed an idea

¹ A letter from the Reverend John David, of Bardstown, Kentucky, revealing his own sentiments on this subject, was published in the RECORDS, vol. xix, no. 4, p. 412.

of self love, self interest, and the sacrifices of the public benefit to private considerations of vanity or interest. was always far from my mind to impute such motives to you: but without entertaining any suspicion of your being under their influence. I might think, without blame, that you would naturally consider, in the first place, the immediate advantage of your own Diocess. To convince you of there not having been any intention to proceed without your knowledge to the nomination, and to conceal from others your opposition, I stated expressly to the Cardla of the Congr. de Propaganda Fide vour objection to any nomination at all, and the grounds of it. Unfortunately, neither that letter, nor one of three duplicates of it had been received when I heard from Rome March 11th. and I am sorry for it, a degree of acrimony in the remaining part of your letter which was unexpected by me. Was it to be supposed, after your first answer to my calling on you for your opinion and vote that I could wait to refer back to you the disagreement of the other Bps., enter into a discussion with you (for you say this should be done), and thus protract a decision of measure towards settling the Diocess of Penna. It is probable, that you will not experience the loss of the Rd Mr. David, so much dreaded by you. It seems that several Irish Bishops have interfered in a matter which concerns them not, and presumed to recommend the Rev^d M^r Harold J^r., who quarrelled so outrageously with his humble Bishop, Dr. Egan, was removed from being Vicar Gen1, and finally exercised no faculties whatever. He then returned to Ireland, and since Dr. Egan's death, an interest has been made for him in that country. I did not expect that my friend the A., of Dublin, Dr. Troy, would be at the head of that interest. But as I still hope, that some copy of my dispatches to Rome has been at length received, it is still very uncertain what will be its effect comparatively with that of the Irish prelates.

Answer by Archbishop Carroll and the Bishops of the United States to the Letter of the Archbishops and Bishops of Ireland.¹

ON THE PERSECUTION OF THE CHURCH AND THE IMPRISON-MENT OF THE POPE.

[N. 6.]

Greeting in the Lord to the Illustrious and Most Reverend Archbishops and Bishops of Ireland from the appointed Archbishop and Bishops in the United States.

The letter which your charity, Venerable Brethren, addressed on February 27 to all the Ordinaries of the Catholic Church has been received by us with gratitude and that respect which is due to you. We are determined, with God's help, to defend both the unity of the Church of Christ and the authority of the Holy See on which that unity depends, and to safeguard and proclaim the primacy of honor and of jurisdiction which belongs to the Sovereign Pontiff It is our sacred and pleasing duty to by divine right. pledge our fullest faith and obedience to Pope Pius VII who at present holds the supreme Pontificate. To him to whom all praise is due as Pontiff we adhere and declare our submission, as members cling to their head. And if, according to the words of St. Paul, the affliction of one member causes suffering to all the other members, how much more severely must the bitter affliction of the head itself affect all the members?

We grieve then with you, Venerable Brethren, and are roused to indignation in the Lord; and we declare it together with you an unspeakable outrage that the aged Pontiff should be driven from his home and country, a blameless bishop sadly afflicted, the Mother Church stripped of her patrimony, and a worthy pontiff thus maltreated. We ourselves are not unmindful of the benefits which Pius VII

¹ Written in Latin.

has bestowed on us in this distant country. For it was due to his provident and apostolic care that this portion of the Lord's fold in the United States has been formed into an ecclesiastical province of four suffragan bishops with the archbishop of Baltimore at their head.

We trust in the Lord that the singular fortitude of soul which shone forth so gloriously in Pius VI of happy memory, may likewise be the conspicuous note of the reign of Pius VII; and we have no doubt that he will continue to exhibit, for the consolation of the Church, that constancy of soul which he has already shown in bearing up amidst afflictions, whenever there will be any occasion to act, or to speak, or perchance to suffer.

In the mean time we openly proclaim that we shall listen humbly to the admonitions of the Holy Father, though he be detained in captivity; and that we shall promptly obey his wishes and commands, so long as these bear the authentic stamp of the voice and mind, and the requisite notes of the Pontifical authority; but that we shall not consider ourselves obliged as bound by letters or documents of whatever description, pretending to emanate from him and circulated in his name, unless it shall first be made clear beyond all suspicion that Pius VII has been perfectly and entirely free in his deliberations and counsels.

But if the Sovereign Pontiff should die (which God prevent amid the present dangers of the Church) we, together with you, Venerable Brethren, shall confide in the Almighty not to desert His Church in so great a calamity, which, though she may be bereft of her Sovereign Pastor for a long time on earth, shall rather sustain lesser evils than that any one should either by violence or threat ascend the throne of Peter and tear the mystic body of Christ. Hence we are prepared with full determination, and shall endeavor to persuade the people committed to our care, that no one is to be recognized as the true successor of St. Peter, unless

he be accepted as such by far the greater part of the Episcopate of the whole world, and by nearly the entire Catholic people.

If we, who as yet barely enjoy a name among the Churches, have decreed to open our minds to you, Venerable Brethren, it was due to your courtesy in as much as you felt moved to send to us also your encyclical letter addressed to the other Bishops of the Catholic world; and it would be wrong in us not to respond to the high honor you have done us; for you are the heirs of those episcopal sees which have been made illustrious for ages by the virtue of the long lives of saintly bishops your predecessors. You are preserving the people committed to you in the ancient and true faith and piety, and you exhibit the singular and perchance unique example of unbroken fortitude in safeguarding and propagating Catholic dogma, despite the opposition of all human artifices, fraud and violence.

Humbly commending ourselves to your prayers, we beg that you may receive every blessing which can prosper your country, your churches and each of you individually.

Farewell, most illustrious and Reverend Bishops.

REPORT OF THE BOARD OF MANAGERS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY FOR THE YEAR ENDING DECEMBER 15, 1908.

ANOTHER year with its varied fortunes has passed away, and again does the Board of Managers of the American Catholic Historical Society give an account of the trust confided to its care. It has been a year of unremitting effort to keep the Society in a sound financial condition, a difficult thing to do in a period of business depression like that which the country has passed through since the last annual meeting.

The regular meetings of the Board have been held at the time prescribed by the Constitution, and the various Committees have kept steadily at work in their different lines of activity.

The Committee on Hall has been prompt and efficient in its care for the house, the material but very important possession of the Society.

The Committee on Library and Cabinet is always ready, indeed eager, to receive gifts of American Catholic and historic value, and is only checked in its desire to purchase many valuable books and manuscripts by the lack of the necessary means. Contributions of pictures of Catholic churches and institutions are very welcome to this Committee, as are other objects connected with the history of the Church in this country.

On the Committee on Historical Research devolves the duty of securing suitable material for the RECORDS, and that it is successful the RECORDS themselves give ample evidence.

The Committee on Publication attends to the printing of the matter submitted by the Committee on Historical Research.

The Committee on Finance has the most onerous duty to perform, that of keeping the monetary affairs in such a condition that the work of the Society may be carried on with smoothness and exactness.

Of matters of general interest may be noted that during the celebration of the centenary of the diocese, the distinguished guests who came to our city were cordially invited to visit the beautiful home of the Society and examine its valuable library.

On March 19th a most interesting lecture was given before the Society by Rev. Father Lambing of Pittsburgh, the great authority on Catholic history in the western part of Pennsylvania, the subject treated being, "A Century of Catholicity in Western Pennsylvania."

Walter George Smith, Esq., and Mr. Theodore A. Tack were appointed to represent the Society at the meeting of the Federation of Catholic Societies.

The Secretary of the Society, Miss Jane Campbell, represented the Society at the annual meeting of the Federation of Pennsylvania Historical Societies in Harrisburg on the 1st Thursday of January, 1908; and in the report made to the Board mention was made of the chief work outlined by the Federation, namely, the preparation of a bibliography and the marking of the sites of the principal frontier forts in the state with appropriate monuments.

An appeal was sent out early in the year for contributions to the Entertainment Fund, which met with a generous response.

During the celebration of Founders' Week in Philadelphia the historic home of the American Catholic Society was marked with an official tablet, stating that it had been the home of Nicholas Biddle, a well-known Philadelphia citizen in early days.

During the year the following named persons were admitted to membership in the Society:

Mrs. Henry Unz. Miss Mary McGarrigle. Miss Elizabeth McGarrigle, Miss Mary Dorres, Rev. J. E. Coakley, Rev. Samuel Cahill, S. J., Michael J. Ryan, Esq., Rev. James Nash,

Rev. James W. Williams, Mr. Hugh A. Brogan, Jr., Miss I. Helene Baird. Miss A. Alvarez, Miss Mary J. Gibney, Miss Baraldi. John H. Loughlin, Esq.

The Society has lost heavily by death, the members who died during the year being:

Rev. M. Schaefer, O. F. M., Mr. John Degnan, Mr. Michael Mathews, Dr. P. M. Kelly. Mr. Thomas Bolan, a Life Member, Mr. Ferdinand Phillips, Mr. Arthur Hagen, Right Rev. Mgr. N. A. Moes, D. D., Rev. H. F. O'Reilly, Right Rev. Mgr. P. J. Garvey, Mr. Maurice Wilhere, D. D.,

Right Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland, one of the Founders of the Society, and its second President, Rt. Rev. Michael Tierney, D. D., Rev. John P. Connell,

Mr. Thomas C. Dillon.

We acknowledge with most cordial thanks donations during the past year of books, magazines, pamphlets, pictures, circulars, tickets, catalogues, etc., etc. We are pleased gratefully to mention the following as contributors of many such interesting and valuable articles:

Dr. L. F. Flick, Mr. I. J. Dohan, Mr. M. I. J. Griffin, Mr. F. X. Reuss, Rt. Rev. Monsignor Fisher, Rev. P. R. McDevitt, Mr. John T. Dempsey, Rev. A. J. Schulte, V. Rev. T. C. Middleton, D. D., Miss Jane Campbell. O. S, A,

Rt. Rev. Innocent Wolf. O. S. B.. Mrs. I. J. Dohan, Mrs. William J. Doyle, Miss M. A. Albert, Mrs. Clarkson Pettit, Salem, N. J., Dr. William J. Campbell, Mr. Walter George Smith,

In concluding this brief report of the work of the past year we would emphasize the need of a larger amount of money in the treasury if the legitimate aims of the organization are to be carried out, and the fact that the surest and most effective method of securing the required amount is to increase the membership to such an extent that the yearly dues will yield a revenue amply sufficient for all the ordinary expenses, and also for furthering the great work of collecting and publishing complete and reliable data concerning American Catholic history.

JANE CAMPBELL, Secretary.

FINANCIAL STATEMENT FOR THE YEAR ENDING Nov. 30, 1908. Receipts.

Dues from members	\$1549	00		
'Advertisements, subscriptions and sale of "Records"				
and duplicates · · · · · · · · · · · · · · · · · · ·	454	54		
Subscription to Entertainment Fund	123	0 0		
Loan	100	00		
Interest on deposit	16	43	•	
·			\$2242	
Balance Dec. 1, 1907			130	55
Eutonos			\$2373	52
Expenses.				
Interest on mortgage	\$154	00		
Taxes and water rent	77	00		
Coal, gas and repairs	251	17	.0.	
Printing "Records"	\$848	28	482	17
Manuscripts and copying	04	95		
Salary of editor	150	00		
Books purchased	\$18		1093	23
Postage, stationery and printing	134			
Salary of clerk	480	_		
Assessment in Federation of Catholic Societies	_	00		
Annual dues in Federation of Hist. Societies	_	00		
Lectures and entertainments	102	73	252	~=
			753	
			\$2328	47
Balance Nov. 30, 1908			45	05
			\$2373	52

OFFICERS OF THE SOCIETY FOR THE YEAR 1909.

President-Mr. Ignatius J. Dohan.

Vice-President—REV. PHILIP R. McDEVITT.

Corresponding Secretary—Rev. DAVID HILLHOUSE BUEL, S. J.

Recording Secretary-Miss Jane Campbell.

Treasurer-MR. THEODORE A. TACK.

MANAGERS.

Rev. Hugh T. Henry, Litt. D.

Rev. Henry T. Drumgoole, LL. D.

Rev. J. L. J. Kirlin.

Mr. Joseph L. McAleer.

Mr. John J. Sullivan.

Arnold V. Power, LL. D.

Mr. Samuel Castner, Jr.

Mr. Oliver Hough.

Mr. Walter George Smith.

Mr. Samuel J. Castner.

Mr. Francis A. Cunningham.

COMMITTEES.

Committee on Historical Research.

Mr. Oliver Hough, Chairman.

Rev. G. V. McKinny, C. M.

Very Rev. T. C. Middleton, D. D., O. S. A.

Rev. E. I. Devitt, S. J.

Rev. A. A. Lambing, LL. D.

Miss Jane Campbell.

Mr. Martin I. J. Griffin.

Mr. Lawrence F. Flick, Jr.

Miss M. C. Clare.

Committee on Library and Cabinet.

Rev. J. L. J. Kirlin, Chairman.

Rev. Jas. E. Coakley.

Miss M. T. Green.

Miss K. A. R. Colgan.

Mr. Philip J. Dougherty.

Committee on Publication.

Arnold V. Power, LL. D., Chairman. Mr. Joseph L. McAleer.

Committee on Finance.

Mr. Samuel J. Castner, Chairman.

Mr. Theo. A. Tack.

Mr. John J. Sullivan.

Committee on Hall.

Mr. Jos. L. McAleer, Chairman.

Mrs. John J. McKenna.

Mrs. Wm. J. Doyle.

Mrs. Ignatius J. Dohan.

Mr. Jas. A. Donnelly.

LIST OF EXCHANGES.

Abbey Student, Atchinson, Kansas.

Agnetian Monthly, Mt. Washington, Md.

American Antiquarian Society, Proceedings of the, Worcester, Mass.

American Anti-Vivisection Society, Philadelphia, Pa.

American Catholic Historical Researches, Philadelphia, Pa.

American College Bulletin, Louvain, Belgium.

American Ecclesiastical Review, Philadelphia, Pa.

American Historical Magazine, Nashville, Tenn.

American Historical Review, New York, N. Y.

Annals of Iowa, Des Moines, Iowa.

Annals of Our Lady of the Sacred Heart, Watertown, N. Y.

Annals of the Perpetual Adoration, Philadelphia, Pa.

Annals of the Propagation of the Faith, Baltimore, Md.

Annals of St. Joseph, West De Pere, Wis.

Antiquarisk Tidskrift for Sverige, Stockholm, Sweden.

Anzeiger für Schweizerische Geschichte, Bern, Switzerland.

Archivio Storico Italiano, Firenze, Italy.

Armen Seelen Freund, Mt. Angel, Ore.

Association of our Blessed Lady of Victory, Victorhill, N. Y.

Boletin de la Real Academia de la Historia, Madrid, Spain.

Bulletin of the Arch-Confraternity of the Holy Agony, Emmittsburg, Md.

Catholic Abstainer, Philadelphia, Pa.

Catholic Citizen, Chelsea, Mass.

Catholic Citizen, Milwaukee, Wis.

Catholic Columbian, Indianapolis, Ind.

Catholic Deaf Mute, Brooklyn, N. Y.

Catholic Fortnightly Review, Techny, Ill.

Catholic News, New York, N. Y.

Catholic Register, Toronto, Canada.

Catholic Sentinel, Portland, Ore.

Catholic Standard and Times, Philadelphia, Pa.

Catholic Sun, Syracuse, N. Y.

Catholic Telegraph, Cincinnati, Ohio.

Catholic Tidings, Los Angeles, Cal.

Catholic Universe, Cleveland, Ohio.

Catholic University Bulletin, Washington, D. C.

Catholic World, New York, N. Y.

Church Music, Philadelphia, Pa.

Collegian, The, Oakland, Cal.

Columbia, Milwaukee, Wis.

Columbian, Chicago, Ill.

Connecticut Historical Society, Publications of the, Hartford, Conn.

Dial, The, St. Mary's, Kansas.

Drew Theological Seminary, Madison, N. J.

Essex Institute Historical Collections, Salem, Mass.

Fleur de Lis, St. Louis, Mo.

Fordham Monthly, Fordham, N. Y.

Free Library of Philadelphia Publications, Philadelphia, Pa.

Freeman's Journal, New York, N. Y.

Genealogical Quarterly Magazine, Boston, Mass.

Georgetown College Journal, Washington, D. C.

Good Counsel Magazine, Villanova, Pa.

Hartford Seminary Record, Hartford, Conn.

Home Journal and News, Yonkers, N. Y.

Index, Niagara, N. Y.

Indian Sentinel, Washington, D. C.

Inter-Mountain Catholic, Salt Lake City, Utah.

Iowa Journal of History and Politics, Iowa City, Iowa.

Johns Hopkins University Studies, Baltimore, Md.

Josephite, The, Montgomery, Ala.

Katholischer Jugendfreund, Evanston, Ill.

Katholisches Sonntagsblatt, Chicago, Ill.

Kogl. Vitterhets Historie, Manadsblad, Stockholm, Sweden.

Lancaster County Historical Society Publications, Lancaster, Pa.

Laurel, The, Allegheny, N. Y.

Leader, The, New York, N. Y.

Manhattan Monthly, New York, N. Y.

Maryland Mission Journal, Baltimore, Md.

Marquette College Journal, Milwaukee, Wis.

Mittheilungen des Instituts für Oesterreichische Geschichtsforschung, Innsbruck, Tyrol, Austria.

Monitor, The, San Francisco, Cal.

Mt. Angel Magazine, Mt. Angel, Ore.

Mt. St. Joseph's Collegian, Baltimore, Md.

New Century, Washington, D. C.

New England Catholic Historical Society Publications, Boston, Mass.

New Hampshire Historical Society Proceedings, Concord, N. H.

New Haven Colony Historical Society Proceedings, New Haven, Conn.

New York Genealogical and Biographical Record, New York, N. Y.

Notre Dame Scholastic, Notre Dame, Ind.

Nouvelle-France, La, Quebec, Canada.

Ohio Waisenfreund, Columbus, Ohio.

"Old Northwest" Genealogical Quarterly, Columbus, Ohio.

Ontario Historical Society Publications, Ontario, Can.

Paradiesesfruchte, St. Meinrad, Ind.

Pennsylvania Magazine of History and Biography, Philadelphia, Pa.

Pennsylvania Society of New York, New York, N. Y.

Pilar Semanario Catolico, Zaragoza, Spain.

Portugal em Africa, Lisboa, Portugal.

Providence Visitor, Providence, R. I.

Revista Catolica, Las Vegas, N. M.

Sacred Heart Review, Boston, Mass.

Sacred Heart Collegian, Watertown, Mass.

Seven Hills Magazine, Rome, Italy.

St. Anthony's Messenger, Cincinnati, Ohio.

St. Franziskus Bote, Cincinnati, Ohio.

St. Ignatius Collegian, Chicago, Ill.

St. John's Quarterly, Syracuse, N. Y.

St. Joseph's Collegian, Rensselaer, Ind.

St. Mary's Chimes, Notre Dame, Ind.

St. Vincent College Journal, Beatty, Pa.

Salve Regina, New Orleans, La.

Sendbote, Der, Cincinnati, Ohio.

Solanian, The, Quincy, Ill.

South Carolina Historical and Genealogical Magazine, Charleston, S. C.

Texas State Historical Association Quarterly, Austin, Texas.

United States Catholic Historical Society Publications, New York.

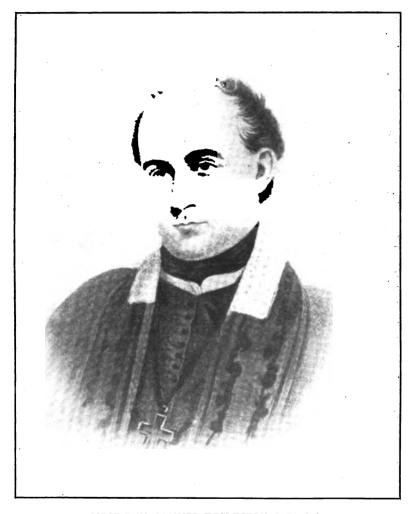
University of California Publications, Berkeley, Cal.

University of Pennsylvania Publications, Philadelphia, Pa.

Viatorian, The, Bourbonnais, Ill.

White Cross Magazine, Philadelphia, Pa.

Wyoming Historical and Geological Society, Wilkesbarre, Pa.



MOST REV. SAMUEL ECCLESTON, D.D., S.S., Fifth Archbishop of Baltimore.

Born June 27, 1801, in Maryland. Ordained April 24, 1825, in Baltimore, Md. Consecrated Sept. 14, 1834, in Baltimore, Md. Died April 22, 1851, at Georgetown, D. C.



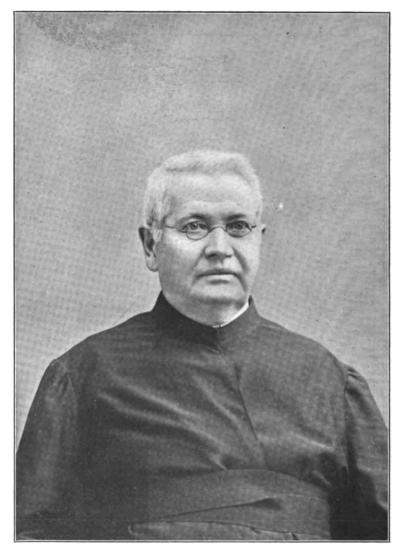
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RT. REV. ALFRED ALI.EN CURTIS, D.D.,
Second Bishop of Wilmington, Del.
Born July 4. 1831, in Maryland. Ordained December 18, 1874, in Baltimore, Md.
Consecrated Nov. 16, 1886; resigned Jan. 23, 1896. Died July 11, 1908.



RT. REV. GUSTAVE A. ROUXEL, D. D.,
Auxiliary Bishop of New Orleans, La.
Born February 2, 1840, in France. Ordained October 4, 1863. Consecrated April 9, 1899.
Died March 17, 1908, in New Orleans.



REV. WALTER H. HILL, S. J.

Born, in 1822, in Kentucky. Ordained August 24, 1861.

Died May 18, 1907, in St. Louis, Mo.

GERMAN CATHOLIC ACTIVITY IN THE UNITED STATES SEVENTY YEARS AGO.

GERMAN CATHOLIC AMERICAN NOTES. EXTRACTS
FROM THE CINCINNATI "WAHRHEITSFREUND,"
THE FIRST GERMAN CATHOLIC NEWSPAPER PUBLISHED IN THE
UNITED STATES.

1839-1841.

SELECTED AND TRANSLATED BY THE REVEREND JOSEPH:
A. THIE, TROY, INDIANA.

CONTRIBUTED BY MARTIN I. J. GRIFFIN.

Volume III—August, 1839-August, 1840.

August 22, 1839.

"On the 1st of September a new Catholic paper, 'The New York Catholic Register,' will be published. We hope it will be well patronized. Is it not a shame for both English and German Catholics that they do not support their papers as non-Catholics do? e. g., the Methodist paper, 'Western Christian Advocate,' is said to have 30,000 subscribers" [p. 29].

The Reverend J. M. Henni, pastor of Holy Trinity church, Cincinnati, and later first bishop of Milwaukee,

was the founder and editor of the "Wahrheitsfreund," published by the "Cincinnati Orphan Society." Subscription \$2.50 if paid in advance, otherwise \$3.00, and postage charged to the subscriber. (This, the St. Aloysius Orphan Society, yet exists [1905].)

"Daniel O'Connell's open letter to the Wesley-Methodists, from the London 'Morning Chronicle,' shows among other things that John Wesley was the cause of the six days' London riot, June 2-8, 1780. The controverted point is, 'Methodists are not what they boast of being, the friends

of religious liberty'" [p. 36].

"Holy Trinity church, Cincinnati, wishes an organist and teacher able to teach German and English, the present one having resigned" [p. 32].

"The German Catholic parish" in Louisville, Kentucky, has a similar advertisement [p. 39].

"Seven subscribers from Boston, Massachusetts, have sent in their subscriptions" [p. 39].

Wahrheitsfreund complains that "people and subscribers open, read, and soil the paper and then return it to the publishers" [p. 39].

Farm for sale, "One mile from German Catholic church, New Alsace, Dearborn County, Indiana." Item, "Oldenburg, Franklin County, Indiana," house for sale, Covington, Kentucky, "next to the Catholic church" [p. 40].

"Bishop Loras, of Dubuque, the end of June (1839), visited the new United States fort (Ft. Snelling) at the mouth of St. Peter's river (now the Minnesota river) and found one hundred and eighty-five families, mostly French

and Indians. Up to this time no priest had visited them. Just at this time it happened that a few families arrived from a point on Red river, four hundred and fifty miles from St. Peter's, in search of land and a Catholic church. They determined to settle at St. Peter's when the bishop promised to station a priest there. Over one hundred more families who intend to settle, some at St. Peter's and some on Lake St. Croix and at Pepin, are expected to arrive shortly (from Red river). Arrangements have been made to build a stone church. The bishop returned down the river in a canoe, and stopped at an Indian village, Petit Corbeau, nine miles from St. Peter's. The Indians asked for an unmarried black gown to teach them." (This village was located about a mile below St. Paul, east side of the river.) "Thence he traveled by canoe up the St. Croix river to a station on (the upper end of) Lake St. Croix." (This lake was only a spreading of the river over the low lands and has now disappeared. According to a map of 1851, the village was west of the river, opposite the mouth of Balsam creek, St. Croix county, Wisconsin.) "Thence the bishop returned down the St. Croix and Mississippi rivers, reaching in two days and a half Prairie du Chien, where he found about seven hundred Catholics, nearly all French. result of the work here was: fifty-two communions, nineteen baptisms, twenty-four marriages. Mr. Pause donated two acres of land for a church, the corner-stone of which was laid, the bishop preaching on the occasion in English and in French. The church is to be 100 x 50 feet, gothic style. Thence the bishop went to Dubuque by canoe in sixteen hours" [p. 43].

In August, 1839, Baltimore had an "escaped nun". Official investigation showed that the sister was insane, and the city authorities protected the convent when it was about to be mobbed [p. 47].

Announcement of a plan for organizing a "Farming Company," with \$50,000.00 capital, 5000 shares at \$10.00 each, to settle in Iowa, because "great numbers of Germans, of which the majority are Catholics, are pouring into our city (Cincinnati), and many desire to settle somewhere in the country" [p. 47].

* * *

Catholic Indian Missions, in Paraguay, quoted from Chateaubriand: "To prevent the Portuguese of Brazil from raiding and carrying away the Indians as slaves, the Jesuits obtained permission from the Spanish government to furnish their Indians with arms for self-defense" [p. 49].

* * *

"According to Nye's report, made concerning the 'Historical-Philosophical Society of Ohio,' Marietta, the oldest town in Ohio, 1788, was named in honor of Marie Antoinette of France" [p. 53].

* * *

"August 15, 1839, St. Raphael's cathedral, Dubuque, the first Catholic church in the territory of Iowa, was dedicated" [p. 60]. "Iowa [was] opened for settlement in 1830" [p. 64].

* * *

"Reverend Bartels, former pastor of Munster, Ohio, died in New Orleans, August 25th, aged 36" [p. 60].

* * *

"Five years ago (i. e., 1834), Dubuque was a United States fort surrounded by a few log cabins" [p. 61].

* * *

"A. Link is the agent for 'Wahrheitsfreund' in Evansville, Indiana." (First Catholic services in Evansville were held in this Link's house until a church was built) [p. 64].

* * *

"All who wish to become members of the 'Iowa Farming Co.' are requested to attend the meeting in the school-

hall under Holy Trinity church (Cincinnati), September 27th, at 7 o'clock P. M." [p. 71].

* * *

Bishop Eccleston's letter thanking the Mayor of Baltimore for saving the convent in that city, see p. 47 [p. 94].

* * *

The German (Catholic) Settlement Company of Tentopolis, Illinois, was organized in Cincinnati [p. 95].

* * *

A description of a Methodist camp meeting, from the journal of a German traveler, copied from the "Anzeiger des Westens," a non-Catholic paper. The editor of the "Anzeiger" says: "The article is the product of an impartial German who states, without any ridicule or presumption (Anmaszung), simply what he saw." The whole description is certainly more strange than fiction. "Thousands of young people from New York and Philadelphia came to see the religious feast in 'God's camp,' on a small clearing in a dense forest. The exhortations continue day and night for eight to ten days. Persons after wild screaming and violent convulsions fall into a trance and are carried off into a shed called the 'fold of Christ'. Then the revivalist makes a long prayer of thanksgiving and eulogizes the 'happy spouse of Christ' (the entranced person) and announces that in five minutes Christ will again descend among them. Then another revivalist takes the stand and the very same scene is performed within an hour. One of the revivalists is an uneducated shoemaker and another is a tailor" [p. 35].

Quotation from the "New York Catholic Register": "The founding of the New York Catholic Seminary is principally the work of assistant bishop Hughes. To complete what is yet wanting the bishop is about to make a trip to Europe" [p. 99].

History of Catholics in the archdiocese of Baltimore. "In 1634 the first Catholics arrived, two hundred in number, and settled St. Mary's township, on the north side of the Potomak. The Reverend Andrew White, an English Jesuit, was the first priest, soon followed by other English Jesuits" [p. 113].

* * *

"The 'Protestant Vindicator' estimates 'the Pope's forces' (Catholic population of the United States) to number 1,800,000" [p. 114].

* * *

A description of Boston by Clement Hammer: "One of the mob that destroyed the Ursuline convent took from the chapel two consecrated Hosts, put them in his vest pocket, and in a tavern showed them to his companions ridiculing the Sacred Hosts. The next day this fellow cut his own throat, and a priest, called for the purpose, removed the Sacred Hosts from his person" [p. 117].

* * *

Throughout Volume III (1839) the "Wahrheitsfreund" combats Methodism by showing the marks of the true Church of Christ and the absence of these marks in Methodism, which sect drew over a number of German Catholics in Cincinnati, chiefly from among the immigrants from Baden and Wurtemburg. The religious ignorance of these people was almost incredible, e. g., in the 40's some eight or ten German Methodists who had formerly been Catholics, settled next to my parents at Enochsburg, Indi-They attended the Methodist church at Concord (now St. Maurice). A sister of one of these people arrived later from Germany and went to church with her brother's family. After the services she expressed her surprpise: "Why, that is no Catholic church, is it? No altar, no crucifix, no candles!" Her brother answered: "Oh that is all different here in America, they don't use those things here." She and her husband joined the Methodists, though there were a German Catholic church and services twice a month at Enochsburg, three miles from their house.

* * *

Louis Meyer's German Catholic book store and circulating library in Cincinnati was established prior to 1839 [p. 128].

Father Clement Hammer, of Detroit: "Father Frederick Baraga has done in the last nine years really wonderful work among the Indians along the upper Lakes, and there, where our most zealous missionaries can hardly hold out for a year, he intends to stay for life. Even Protestant missionaries use his Ottawa prayer-books and other religious works which he had printed in Paris three years ago. His sister, Antoinette, widow von Hoeffern, taught the women and girls of his missions, but her health failed and she is now on her way home to Austria. P. Simon Saenderle and Franz Pierz, [are] also Indian missionaries" [p. 130]. (Rev. Clement Hammer was a poet and a very interesting writer, and Father Henni an excellent theologian.)

"The Sisters of the Visitation have now four convents in the United State., namely, at Georgetown [D. C.], Baltimore, Kaskaskia and near Mobile. The Georgetown convent, which was founded in 1799, had last year (1838) forty-eight sisters, and an academy attended by one hundred scholars" [p. 130].

"Prince Albert von Coburg, who is to marry Queen Victoria, is a catholic" [p. 130]. (Is that true?)

Extract from a letter of one in Philadelphia to a friend, describing the mobbing of the Ursuline Convent at Boston: "I copy from Boston papers lying before me: The convent on Mt. St. Benedict cost nearly a hundred thousand dollars,

exclusive of the furniture, and was occupied by the Lady Superior and six sisters, with sixty-six pupils in the academy, six Catholics and sixty non-Catholics, of the most prominent families. This aroused the jealousy of the preachers, so in July (1834) they published from all pulpits that in the convent was imprisoned a nun who suffered ter-The city officials investigated, and published an official report stating that the accusation was unfounded. This did not quiet the rumor, and all preachers began to preach 'No popery,' particularly one, Dr. Beecher (now Rector of Lane Seminary in Cincinnati-note of "Wahrheitsfreund" editor), who delivered three such sermons the same Sunday, August 10th, in three different churches of the city. The next day, between eight and nine o'clock p. m., crowds were seen moving towards the convent hill, and wagons loaded with barrels of tar. Some of the barrels were set afire and that drew larger crowds shouting 'No popery!' and 'Down with the cross'. Most horrible curses and imprecations filled the air. At midnight the gates were broken down and the windows broken. The nuns hurried the children out the back way and found refuge in neighboring houses. Some of the nuns fled several miles. The mob entered the building, stealing whatever could be carried away, also a good amount of jewelry, etc., belonging to the Then the buildings were fired. The burial vault of the sisters was broken open, five bodies were extracted, the coffins opened, and the bodies elevated for public ridi-Thence the rabble moved on to the cule by the mob. bishop's house, which was also destroyed with its valuable library. In the morning all the newspapers denounced the deed, and the city authorities investigated. Placards posted all over the city threatened death to officials if the investigation were not stopped. Carriages were sent out to search for and bring back the sisters. One was found insane and another in a dying condition. Catholics threaten bloody revenge. The bishop calls a meeting and pacifies them" [p. 135].

* * *

A sample of the ordinary contents of the "Wahrheits-freund":

A defense of sacramental confession, drawn from scripture and tradition, in the form of a dialogue between pastor and parishioner. Five columns, continued several weeks [p. 273].

A history of Christ's journies during the three years of his preaching. Continued article [p. 274].

The Apologists of the II century. Continued [p. 275].

Five columns, half of them citations from Luther's writings, showing he wished to retain auricular confession by all means. Continued item [p. 277].

From Father Andrew White's journal: "Mass said the first time in these parts (United States) March 25, 1634" [p. 278].

"Holy Trinity parish, Cincinnati, Father Henni, pastor, has two parochial schools, one in the basement of the church, the other across the canal. Each school has two teachers. The children number about five hundred. On March 25, 1840, First Communion of one hundred and thirty-two was celebrated with processions, etc., in great style" [p. 286].

"A collection for St. Peter's (English) orphan society, Cincinnati, amounted to \$200.00" [p. 287].

December 24, 1839. "The German Catholic parish of Jasper, Dubois County, Indiana (i. e., their pastor is Father Kundeck), has laid out a new town, named Ferdinand, situated on Troy road, twelve miles south of Jasper, and eighteen miles north of Troy, on the Ohio river. There are (in the town) a German Catholic church and some forty

families in the neighborhood," etc. (On account of this advertisement the whole surrounding country was settled within a year or so by German Catholics from Cincinnati) [p. 288].

"Reverend John Plunkett, born in Ireland, aged fortytwo years, ordained priest at Vincennes, Indiana, in 1837, pastor of Joliet, Illinois, was killed March 6th (1840) by being thrown from his horse as he was on his way home from Kankakee Bluffs, where he had been to attend a sick call" (quoted from "Joliet Courier") [p. 295].

Requested by Father Henni, Father Joseph Prost, Redemptorist, pastor of the first German Catholic church of Pittsburg, Pennsylvania, sends a report of its dedication: "The German Catholic parish has existed for some years, but owing to want of unity they had no church of their own but held their services in St. Patrick's church, for which they contributed annually \$300.00, besides supporting their two priests. It is a large parish and working hand in hand they do very well. For \$15,000.00 we bought in the suburb.Bayardstown a lot, 100 x 153 feet, corner of Liberty and Factory There are three buildings on the property, the streets. larger one of which was fitted up for a church and dedicated in honor of St. Philomena on March 25th (1840). capacity is somewhat larger than St. Patrick's, yet it is too small for the congregation. Besides the expenses for two priests and a teacher and an organist, the parish paid off on its debt \$1300.00 between August, 1839, and now (April 17, 1840)." (Father Prost, by order of the bishop, blessed the church. Powder and cannon and the German military companies of the city, "a number of their members being Catholics," and the military bands assisted in the celebration) [p. 316].

St. Aloysius Orphan Society [was] organized in April, 1837 [p. 317].

On March, 1840, there was a "meeting in London, England, to start a school fund for the support of German Catholic schools in that city, Daniel O'Connell presiding" [p. 319].

"St. John's Academy, McSherrystown, near Hanover, Pennsylvania, a branch house of the Sisters of Mercy [sic, but Charity], Emmittsburg, Maryland, [was] destroyed by fire, April, 1840. The fire, when discovered between eleven and twelve o'clock at night, had already made such headway that not even much of the clothing and furniture could be saved. Loss, \$3,000.00" [p. 324].

Franz Louis Huber, assistant priest at Holy Trinity church, Cincinnati, [is] also a very able writer and a frequent contributor to "Wahrheitsfreund".

At this time (1837-40 and later) the church paper of the German Methodists in Cincinnati was "Der Apologete", edited with a great deal of bitterness by one Brother Nast. This Nast died in Indianapolis about 1898 or 1899.

Spring, 1840, Max Oertel, later a very able Catholic editor, was converted from Lutheranism.

"Father Demetrius A. Gallitzin, for forty-one years pastor of Loretto, Pennsylvania, died at Loretto, Pennsylvania, May 6, 1840. He was born at the Hague, December 22, 1770, and was the son of Prince Demetrius Gallitzin, Russian ambassador, and Countess Amalia von Schmettan. In 1792 his father sent him on an educational trip to the United States. Here he resolved to join the Catholic Church and enter the priesthood 'because there is such a great want of priests that some must travel fifty hours (i. e., one hundred and fifty miles) or more to minister to the faithful'. He wrote to a priest in Munster, Westphalia,

asking him to break the news of this resolution to his parents. He entered St. Mary's Seminary, Baltimore, and was ordained priest March 19, 1795. He was stationed for four years at Conewago, which was for the most part a German Catholic parish, and thence went to Loretto. When his father died in 1803, Father Gallitzin received a call from the Russian government to take charge of his parental possessions, but he preferred to stay with his faithful in the little mountain town of Pennsylvania. His mother (who had also become a convert) died in 1806 at Munster. In 1837 [Father] Henni sent Father Gallitzin a prospectus of 'Wahrheitsfreund', asking for advice and occasional contributions. In complying with the first request he said: 'Talk plain'; with the second: 'You will find many more able priests than I am'" [p. 349].

* * *

"On Pentecost Sunday, June 14, 1840, Bishop Purcell held services in Cleveland. He was accompanied by Bishop Janson of Nancy in Lorraine, who on this occasion blessed the new church dedicated to 'Our Lady of the Lake'. On June 21st, the bishop will visit East Liverpool, Columbiana county; June 28th, St. Dominic's, Guernsey county; July 1st, the station in Gallia county; thence via Chilicothe, he will be in Fayetteville, Brown county, July 12th" [p. 372].

* * *

Shortly before the blessing of the above church Father Clement Hammer, of Detroit, passed through Cleveland, and he writes of it: "On 'the Flats', the hollow between Cleveland and Brookline, the German and English Catholics have built a frame church. The front has a beautiful Doric portico. The writer celebrated the second Mass and preached the first German sermon in the new building." Then he adds: "I should have liked to wait till the bishop of Cincinnati arrived but my time did not permit"; this and the expression "Bishop Purcell held services" seems to indi-

cate that there was not yet a resident priest in Cleveland at the time (1840). Brookline was located on the hill east of "the Flats" [p. 375].

Father Hammer continues: "Ascension week I spent with the good people of Chilicothe; attended to sick calls, preached three 'dutch' sermons, but made a mistake when I consented to preach in English. I received great praise, probably because my good will was appreciated. It is a pretty little church, but is two-thirds too small for the large parish. They will soon begin work on a large new church. Mr. A... (three dots stand for three letters), a highly educated and wealthy American, was converted six months ago" [p. 383].

* * *

Father Hammer translated the pastoral letter of the Baltimore Council into classical German. "Hamilton, Ohio, Father Butler, pastor, has a fine church. The parish consists of English and Germans. The school is held in the lower story of the Protestant Episcopal church and is taught by Theodore Reilly, a very efficient teacher. It is well attended by both German and English Catholic children" [p. 394].

* * *

Volume IV—August 6, 1840-August, 1841.

Quotation from "Le Courier des Etats-Unis": "The French Catholic population of New York state is estimated at 20,000. These, combined with the Irish, Swiss, Italians, Spanish and Germans, form perhaps one-half of the total population. In all the public schools the Protestant religion is taught. The Catholics petitioned the governor. They asked for their portion of the state school fund for Catholic schools. The sects objected that 'Catholics wanted special privileges'. The governor sent the petition with a recommendation to the legislature where it was tabled" [p. 2].

"Bishop Kenrick, administrator of Philadelphia, recently (July, 1840) blessed two frame churches, one at Frenchville, the other at Crampion Hills, Clearfield County, Pennsylvania" [p. 3].

"Decided, June 14, 1813, at the court of General Sessions in the city of New York, the Bench being unanimous in their opinion, the question being, Whether a Roman Catholic clergyman can in any case be compelled to disclose the secrets of auricular confession. Decided: He can not be compelled to do so. The case on trial was that of Reverend Anthony Kohlmann, who departed this life some two years ago (1838). Father Kohlmann had induced one of his penitents to make restitution and Father K, volunteered to give the ill-gotten goods to the owner. The owner was not satisfied with this, but wanted to know who the person was that made the restitution, and brought the matter into court. The Catholics were not content with a 'nolle prosequi', but wanted the question decided. Most able legal talent argued pro and con" (with the above result). (All the members of the Bench were non-Catholics, it is stated by the way in the decision) [pp. 4 and 5].

"Catholic Journalism in United States at present. The 'United-States Miscellany' just began its 20th year. The place of the 'Catholic Press' and the 'Jesuit' was soon supplied by other purely religious papers: 'The Catholic Herald,' 'The Catholic Telegraph,' 'The Catholic Advocate,' 'The Catholic Register.' Besides these the 'Truthteller', partly political, as are also the Boston 'Pilot' and the New York 'Freeman' [The Freeman's Journal]. The 'Pilot', started a few years ago, and the 'Freeman' appeared recently. The Catholic clergy of Baltimore are about to publish the 'Metropolitan'. The German Catholics have the 'Wahrheitsfreund', and another, the 'Hosianna', is

about to appear in Philadelphia, published by Dr. Koch and Dr. Platz" [p. 5].

* * *

New York "The Catholic College on Rose Hill, West-chester, New York, is four miles from Harlem and eleven miles from New York. The main building is 3 stories, 70 x 70 feet, two wings of one story, each 80 feet long" [p. 6].

Robert Owen, of New Harmony fame, was mobbed in London, England, and his recovery is doubtful [p. 6].

* * *

New York decree versus Catholic clergy (1700): "All and every Jesuit, Priest, Missionary, or any church person accepting faculties derived from the See of Rome, and appearing as such Jesuit, Priest, etc., by giving absolution, saying Mass or any kind of church service shall after November 1st (1700) be imprisoned for life, and if such person in any way escape from prison and be recaptured he shall be punished with death" [p. 13].

* * *

"In 1741 a conspiracy among the slaves of New York was detected. In the general excitement Reverend John Ury, a Jesuit, was arrested and accused of having officiated as a Catholic priest. Witnesses were found willing to swear that he had a hand in the slave conspiracy. He was declared guilty and sentenced to death. He declared his innocence in court and left a written protest (verbatim, p. 18, vol. iv, 'Wahrheitsfreund') in the hands of a friend again asserting his innocence and praying for his murderers. St. Peter's church, corner of Barclay and Church streets, now covers the spot where he was executed" [p. 18].

* * *

"August 4, 1840, Bishop de Forbin-Janson, assisted by Father Deydier [Didier], pastor, and Father Badin, laid the

corner-stone of Assumption church, Evansville, Indiana. The Te Deum was sung in German" [p. 20].

"July 30, 1840. The corner-stone of a Catholic church was laid by Bishop Hughes at Southwark, Pennsylvania. The church will be 112 x 64 feet." Item: "The frame church of the German parish in Erie, Pennsylvania, was recently dedicated by Bishop Kenrick in honor of the Immaculate Conception. Reverend Ivo Levitz, O.S.F., is pastor" [p. 20].

"August 11th, Bishop Purcell, by special invitation, lectured in Miami University, Oxford, Ohio."

"The Redemptorists have been given charge of the German Catholic church in Baltimore and the pastor, Father Prost, is appointed vicar-general for Baltimore and Pittsburg. A German Catholic clerical seminary is planned for Baltimore, and a priest has been sent to Europe to procure the necessary funds."

"A Catholic church in Terre Haute, built of brick, Doric style, 65 x 45, was blessed by the bishop July 26 (1840); also, one of brick, 20 miles west of Terre Haute, near Paris, Illinois, is nearly completed" [p. 28].

Father Henni was vicar-general of Cincinnati [p. 36].

"The Bishop of Vincennes has now sent a German priest to M. Carmel, Indiana (should be, Illinois)." (Advertisement for German Catholic settlers.)

"Madam von Hoeffern, sister of the Indian missionary Father Baraga, arrived here (Philadelphia) last fall broken down in health by her work among the Indians. Now having recuperated, and on request of many ladies of first rank

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in the city, she will open a 'Ladies Institute' in which will be taught: needle-work, painting, singing, music, besides German and French and belles-lettres. The institute will have the services of professors Oehlschlaeger and Minnigerode" [p. 44].

* * *

"Bishop Purcell bought of Judge Burnet a building place for a new cathedral to cost \$24,000.00; size, 383 feet on Eighth street, 192 feet on Plum street, and 192 feet on Western Row (now [1905] Central avenue). The bishop has announced that on his invitation Father Verhagen, Iesuit provincial in Missouri and Louisiana, and Father Elet. S.J., late president of St. Louis University, had arrived to take charge of the Athenaeum." Quoted from "Catholic Telegraph," No. 453: "The college will be open November 1st (1840). It will have room only for about 25-30 boarders, hence those who wish board at the institution should apply in time." The founder of this Athanaeum or Catholic High School was Father Fr. Rese, D.D., at the time vicar-general of Cincinnati. (See Rattermann, life of J. B. Stalls, Cincinnati, 1902.) Doctor Rese was also the originator of the Austrian Leopoldinen Stiftung [p. 51].

* * *

To the above news regarding the cathedral, etc., Father Huber, sub-editor of the "Wahrheitsfreund", attaches a long article eulogizing the Jesuits [in order] to encourage the Germans to patronize the Athenaeum. He says: "I myself never saw a Jesuit until last year in Frederick, Maryland, and I admit that I was not able to repress some prejudice or at least some strange feeling in me against them. How could it be otherwise! In colleges and universities of Germany and France the students heard only vague talk or malicious abuse of the Order. I was greatly edified by the devotion of their parishioners in church. Not one entered the church without making a genuflection." (If

these ordinary things were different in his part of the country, no wonder his countrymen joined the Methodists in Cincinnati.—J. A. T.)

Ibidem. "In Cincinnati there are now about twelve thousand Catholics, one-fourth of whom are English and three-fourths German."

* * *

Ibidem. "On account of the scarcity of German priests, Catholics come from a distance of thirty to forty miles to Cincinnati to receive the sacraments, and at Easter even from one hundred and thirty to one hundred and forty miles." (In 1846 my father and his fellow Catholic laborers in the stone quarries of Rockville, near what is now Manchester, Adams County, Ohio, sixty odd miles from Cincinnati, went there to receive the sacraments. His brother in a letter tells him: "That won't do. No matter how conditions may be, you must hear Mass on Sundays in America as well as in Germany".

* * *

Another incident is from my mother's traditions: "Often (1836-1839) there was such a rush for the confessionals in Trinity church, Cincinnati, that the confessors had to leave the confessional for a time till the crowd would quiet down. One time when she wanted to go to confession she had been there three or more times without getting a chance to confess. Going home to the place where she served, the sister of her mistress, a pious Episcopalian, in whose service she had been before, met her on the way and asked: 'Did you get a chance this time?' 'No, the crowd was too large.' 'Well, you go right straight back and stay no matter how long. I'll send one of my girls over to my sister's to take your place.'" (She was the wife of a steamboat captain named Perry.)

Report from Jasper, Dubois county, Indiana, by its

pastor, Rev. Joseph Kundeck, September 8, 1840: "The corner-stone of the new church was laid by the pastor September 8th. Church to be 100 x 50 feet. Sunday, September 6th, the bishop blessed the corner-stone and gave Confirmation, and in the afternoon the pastor blessed the cemetery coram episcopo. Father Blank, of Louisville, came to assist. traveling overland on horseback (about sixty-five or seventy miles). He preached the German sermons. Father Shaw, of Madison, Indiana, was also present and preached five times on four consecutive days to English non-Cath-Jasper is the county seat and was laid out about eight years ago. When I took charge two years ago there were thirty-nine Catholic families here: now there are one hundred and thirty-one. The church stands on the border of the town on its property of twenty-two acres. Monday. the 7th, I organized a Blessed Virgin Mary sodality with seventy members. The aim of the sodality is to pray for the spread and preservation of the Catholic Faith in Jasper parish till the end of time. Prior to four years ago there were no Catholics in or near Jasper." (Grand processions, etc., as usual. Tradition has it that Father Kundeck was "Legislator and Judge" in the town. That he built the first permanent court house is a well-known fact) [p. 59].

"Sisters of Providence of Ruille-sur-Loir, France, passed through here (Cincinnati) on their way to Vincennes, Indiana, where they will establish an academy" [p. 59].

Gregory Stirlin, living in Cincinnati, advertises a new town, "Fredericksburg, seven miles north of Vernon, Camble township, Jennings county, Indiana." The town was never built, but seems to have drawn settlers, and a year or so later, St. Ann's German Catholic church, about one and one-half [miles] southwest of that place, was built. The Catholic church which was to be built was to have forty

acres of land, lots one-half acre, price \$18.00 plus \$5.00 to the church. Buyers were to go or write for information to Anthony Friederich, living one mile from the town [p. 64].

"The quarterly collection in Trinity church, Cincinnati, for St. Aloysius Orphan Society amounted to \$219.00" [p. 69].

October 1, 1840: "The committee chosen to look for a suitable place to build the second German Catholic church in Cincinnati reported at a parish meeting (September 27th) and a lot 781/2 feet front on Main, between 12th and 13th streets, by 175 feet, extending back to Clay street, was chosen. Three collectors for each of seven wards and Millcreek township were appointed." The article also states: "The old Trinity church is just full six years old," and it is said on page 77 that it was blessed on the first Sunday in October (i. e., 1834). Fathers Henni, Huber, and C. Hammer, men of extraordinary ability, served the parish at this time, 1840. Why did they not begin to build sooner since Trinity Church could not accommodate the large parish already three years previous to this? The reason is because no one could tell how long he would stay in the city. Some stayed six months, some a year, some five or six years. in order to earn sufficient means to pay for eighty or one hundred acres of government land and enough besides to start life thereon. The German Catholics came into the city at the rate of two hundred or more every day and perhaps a tenth as many left the city every day, going to Ohio, Illinois, Missouri, Louisiana, and Wisconsin [p. 70].

"Died, age 37, Reverend Father Powell, a convert to the Catholic faith, and a descendant of one of the first settlers of Kentucky. He was for a time vice-president of St. Thomas' College and of St. Joseph's College, Bardstown, and later founded Mount Marino College in Breckenridge county, Kentucky. Reverend B. Spalding, D.D., succeeds him at Mt. Marino" [p. 77].

* * *

"John George Ritter, editor and publisher of 'Der Amerikanische Correspondent,' of Philadelphia, Pennsylvania, a secular paper of good authority and frequently quoted by other papers, came to the United States in 1824. Whilst traveling in Ohio he was injured in an accident near Lancaster, and died there, after receiving the last sacraments (see p. 53), on August 23 (1840)" [p. 79].

* * *

(During the years 1839-40-41, the "Wahrheitsfreund" treats in a very clear and entertaining style almost every point of general dogmatic theology, and occasionally also points of particular theology.)

* * *

"Sunday, September 13 (1840), the new church of St. John, on 30th street, the second German Catholic church of New York city, was blessed by Bishop Hughes, assisted by Father Kunz, the pastor, and Father Raffiner, who interpreted the bishop's sermon to the congregation." (The other German Catholic church was St. Nicholas' church, Rev. Balleis, pastor, *ibidem*) [p. 85].

* * *

"July 19 (1840). The German Catholic parish of Vincennes, Indiana, was organized by Father Mueller, former pastor of Ft. Wayne. Mt. Carmel, twenty-five miles, and St. Mary's, forty miles distant, are attached to the new parish as missions. The parish will build [a church] on a lot already donated by Bishop Brute for the purpose." (Both these missions are in Illinois. St. Mary's, now St. Marie P. O. The so-called Piquet settlement, located at the mouth of N. Fork Embarras river, Jasper County, Illinois) [p. 861.

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"Dr. Beleke, for the last four years professor of German language and literature in Mt. St. Mary's College, published a German-English grammar and reader. We congratulate, etc. Francis Xavier, i. e., the Jesuit, College here (The Athenaeum) will introduce it if it be as good as it is expected to be "[p. 87].

October 22, 1840. "On Hartford street, near Baltimore, ten acres of ground were bought for the Sisters of Mercy, on which a hospital is to be built " [p. 93].

"Bishop Flaget, of Bardstown, Kentucky, bought a lot in Louisville for a new cathedral. It is located on Chestnut and 4th streets, 250 feet front by 200 feet deep. The price paid was \$10,000.00. Also four acres in Portland (suburb of Louisville) \$4,000.00, for a new seminary" [p. 93].

"The corner-stone for a new Catholic church in Portland (Louisville), Kentucky" [p. 100].

"October 25, 1840. Committee of the second German Catholic church, Cincinnati, reported: Could not buy lot on Main between 12th and 13th streets, and propose instead, lot next to the one selected before, corner Main and 13th streets, 105 feet front on Main, by 175 feet extending back to Clay street, price \$12,000.00. Resolved to buy the lot" [p. 100].

March 25, 1841. The corner-stone was laid, and the church named "St. Mary's" [p. 273].

"The population of Baltimore in 1732 numbered two hundred blacks and whites, now (1840) 110,000" [p. 103].

Trinity church, Cincinnati, had a large "Music and

Choir Society," with a number of honorary members [p. 103].

Allioli's German edition of Catholic Bible largely advertised in Baltimore, Philadelphia, and Cincinnati [p. 103].

Beginning of 1840, Mr. Krumpanitzky acted as agent for "Wahrheitsfreund" in Indianapolis [p. 104].

Almost every edition of the "Wahrheitsfreund" in these years brings out the most curious antics of Protestantism of the present and past, always very carefully giving 'chapter and verse," e. g., from "Dublin Pilot," giving name and address of a man who locked himself up in a room and plucked out his right eye and cut off his right hand because they scandalized him (p. 102), again, p. 107, quotes verbatim John Wesley's journal stating he had a conversation with a man who told him that on advice of his minister he, "full of Faith, had whipped his wife with a stick till she was black and blue from head to foot, because she was morose and of a disagreeable temperament."

The German Methodist, "Christliche Appologete," published the "signed statement" of a young man slandering Father Henni and Catholic doctrine regarding mixed marriages. The "young man," John Koehnken, swears before three witnesses that he made no such statement (Methodist "signed article" verbatim given) and much less signed it. This sworn statement is signed by the John Koehnken and three witnesses and is advertised as being on public exhibition in Louis Meyer and Company's book store, 5th street, between Smith and John streets, Cincinnati [p. 110].

Malicious slander and wilful misstatements were not a casual slip of the Methodist paper, but its whole contents

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all the time were stuff of this sort, but, of course, not always "signed statements". The perpetrators were Nast, the editor, Jacoby, a frequent contributor, and Kindler, M.D., an apostate young Catholic, converted in camp near Cincinnati, September, 1840. Nast and Jacoby were ex-Lutherans from Wurtemburg, Germany. On page 39, vol. iv, Father Hammer publishes Kindler's public confession made in the meeting, and later when Kindler denies, Hammer says in a signed article: "Didn't I and a hundred others right here in Cincinnati hear you, and see you roll on the camp straw?"

Trinity church, Cincinnati, had a standing school committee. "The school under Trinity church was taught by Meis and Garner, the school over the canal by Stallo and Moormann." J. B. Stallo, commonly called Judge Stallo, was born in the Catholic village of Damme, Oldenburg, Germany, in 1823. With a recommendation from the Rector of the Gymnasium of Vechta, Oldenburg, he arrived in Cincinnati in the spring of 1839. Father Ferneding, of Oldenburg, Indiana, recommended him to vicar-general Henni. In the fall of 1841 he was professor of German in St. Xavier's College, a position which he held for three years. In the fall of 1844 he was professor of physics and chemistry at St. John's College, New York city, and remained there until 1847. During these years he read Kant, Fichte, Schlegel, etc., and was not able to digest them. apostatized, and became a Rationalist. Thereafter he was lawyer, judge in Cincinnati from 1885-1889, United States Minister Plenipotentiary in Rome. Thereafter he resided in Florence, Italy, and died there, unreconciled to the Church, January 6, 1900. Garner was principal of the school and also the organist. He at this time (fall of 1840) succeeded Frederick Roelker, the first principal and organist, who resigned to take up the study of medicine and later practiced in Cincinnati. (Rattermann, Life of Stallo, Cincinnati, 1902) [p. 110].

(In "The Editor Abroad," Father Henni, V.G., describes the parishes visited by the bishop of Cincinnati in November, 1840. Father Henni accompanied the bishop in order to preach for him in German.) "In Portsmouth there is a considerable number of Catholic families, but they have no church yet. In the surrounding country, from three to fifteen miles distant, are quite a number of German Catholics who are particularly anxious to get a church in the town. A parish meeting was held to consider the matter.

"Lancaster.—Parish organized by Bishop Fenwick, who also built the first (frame) church, called St. Mary's. Father J. Young, the present pastor, built on a lot 80 x 160 feet a new church of brick 80 x 45 feet, with basement for school purposes. Blessed November 8, 1840. Rev. D. Young, of Somerset, celebrated the Mass and the bishop preached during Mass and Father Henni, in German, after Mass. In the afternoon Confirmation took place, and again Father Henni spoke in German on the sacrament of confirmation.

"Newark, the county seat of Licking county.—A parish of considerable size, formerly attended by Father Yunker (later first bishop of Alton, Illinois), from Chilicothe, and now by Father Young, from Lancaster. Not many Catholics in town, mostly new German immigrants, but very good contributors in proportion to their means. In the surrounding country there are said to be a goodly number of Irish farmers. Several years ago a splendid building-place was secured, and the bishop then urged them very earnestly to go to work and build a church. Up to that time services were held in a private house. Mt. Vernon has so far not many Catholics. Danville. Thirty-four years ago (1806) a man named Sapp settled here with his young family in the midst of the Wyandotte Indians. This man,

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yet living, converted by Bishop, at that time Father, Fenwick, was the founder of the parish. Assisted by some other converted families, they built St. Luke's chapel eighteen years ago (1822), and last Sunday (November 15th) the bishop blessed the new church, 50×38 feet. I was surprised to find so many German Catholics who settled east of here in the last two or three years, some eight and some fifteen miles distant. There was a German sermon during Mass, and upon the urgent request of the non-Catholics, the bishop lectured in the evening on the Trinity. This subject was proposed by the people because just then this point was controverted between the Methodists and the "New Lights" or Bible Christians. Father J. Lamie is pastor of Danville. A number of converts were confirmed.

"On this tour the bishop did not visit the more prominent parishes, namely, Columbus, Somerset, St. Joseph's in Perry County, Zanesville—where Father Wilson, himself a convert, is said to have made eighty converts within a few months—Canton, Cleveland, Tiffin and a number of others.

"Marion, Marion county, and Ft. Findlay, Hancock county, have but few Catholics, but each of the two places is said to have a small German Catholic settlement near by on the west side. Therefore the bishop has arranged for them to be attended from Tiffin.

"On the 21st of November (1840) the bishop celebrated Mass in a private house at Ft. Findlay. This was the first Mass celebrated in the place. Traces of the old fort are yet to be seen in the northwest part of the town. The next day, Sunday, the bishop had appointed to be at Glandorf, so in spite of rain mixed with snow, bottomless roads, country-wagon and thirty miles, we (Bishop Purcell and his vicargeneral) arrived at Ottawa long after dark and were yet three miles off from our destination. So, wet as drowned cats, we climbed, both on one horse also wet, just brought in from the pasture, forded the Blanchard, slowly and

solemnly followed our guide, who walked ahead with his lantern, until we reached the village of Glandorf and the comfortable dwelling of our honored friend, the Reverend Professor Horstmann, pastor of the place.

"Glandorf was founded seven years ago (1833) by Reverend Professor Horstmann and named by him after his native town in Westphalia, Germany. It is now a parish of one hundred and twenty-two German Catholic families, with a Catholic school supported by the township. Almost all the German Catholic country parishes in the diocese of Vincennes, now Indianapolis, have for fifty years enjoyed such privileges and continue to do so at the present time (1905). They are taught by Sisters who pass the county and state school examination

"From Glandorf, via Kalida, the county seat of Putnam county (now, 1905, Ottawa is the county seat), to Ft. Jennings, on the north bank of the Anglaize river. The Fort, of which the remnants are still to be seen, was named after Colonel Jennings who, with many of his soldiers, died there of an unknown epidemic disease during an expedition against the Indians. His grave and the graves of the other soldiers are to be seen near the Fort, overgrown with wild berry bushes. There are some forty or fifty German Catholic families here, and Mr. H. Schroeder is postmaster and teacher of the school. May God soon give them a resident pastor. (From 1840-1850 there were many German parishes in Ohio and Indiana able and willing to have a resident priest, but on account of lack of German priests the bishop could not furnish them.)

"Wapakoneta, named after a Shawnee Indian chief whose grave is seen on a hillock, is on the southern bank of the river opposite the town. This was an Indian reservation and was ceded for a song, as usual, to the United States seven years ago (1833). Steiner, a Protestant, and Keller, a Catholic, donated ground for a church, and a small frame

building was erected and dedicated in honor of St. Joseph by the bishop November 26th. Most of the Catholics here also are German immigrants, but a larger German Catholic settlement is located five miles southeast of here near Freiburg.

"At Freiburg the parish has forty acres of ground on which the little log chapel stands in the midst of the primeval forest as a lonely sentinel guarding the quiet graves around it. It is dedicated to SS. Peter and Paul. There is no priest at Wapakoneta nor at Freiburg. (The first Catholic Germans were drawn to these parts when the canals were built. They worked on the canal, saw the country, and settled there. Great harmony existed between the Irish and German laborers. . . .)

"Fort St. Mary's, named after St. Mary's river in Mercer county (the boundaries have been changed since then and it is now in Anglaize county), is on the west bank of St. Mary's river, which name dates back to the early French missionaries. The country is unhealthy, therefore it has but few Catholic settlers, but there are many Catholic laborers on the reservoir. Being requested by the bishop, they agreed to get together and build at least a small church at the Fort. Here the bishop said Mass, November 28th, in a large, convenient room which was offered for that purpose by a friendly Protestant. A large crowd of non-Catholics gathered and requested the bishop to lecture, which he did. Late in the evening of the same day we left for Munster, and it was dark before we met with the cavalry escort from there which waited for us at a point five miles from their Passing through New Bremen, a strong North German Lutheran settlement, we rode into Munster very late, but were received by a vast crowd of people, the bells ringing and cannons roaring, the same as if we had arrived at mid-day.

"Munster, formerly called Stallotown, was laid out by

a man named Stallo nine years ago (1831). He was an immigrant from Oldenburg, Germany (uncle of Judge Stallo), and died of cholera soon after forming the settlement. He is buried in the centre of his town because the Catholics had no church nor cemetery at the time. He drew to the place a great number of his countrymen. They built a very large church, but it is too small now for the three hundred families under Father Herzog. They are already preparing to build a large brick church, and considering the live, energetic faith in these people it can be safely said that the undertaking will soon be accomplished. St. Augustine is patron of the church. A large school is taught in the old rectory by H. J. Boehmer. St. John's congregation came in procession with cross and banners to attend the celebration at Munster.

"St. John's, six miles west of Munster, is a considerable parish, settled in the last few years, with a small log chapel on four acres of ground, and a school taught by Mr. Reichert, an able teacher. The parish is attended once a month from Munster.

"St. Henry, seven miles west of St. John's. Going to St. Henry, the congregation of Rosengarten, half way between St. John's and St. Henry's, met the bishop in procession and asked him over to their log chapel, dedicated to St. Rose of Lima. [What is this place called now?] The bishop went, preached 'peace and charity' to them, and proceeded onward to St. Henry. The Roemer brothers and Beckmann, Sr., were the first settlers here. They have the prettiest log church I ever saw. While I stayed at St. Henry, December 2d, to instruct for Confirmation the bishop went to St. Joseph's chapel some five miles west of St. Henry. (Wendelin?) It is called St. Joseph's settlement. The settlers at St. Joseph's are mostly well-to-do farmers who came there from Perry County, Ohio. Joseph Doll, now deceased, donated eighty acres of land to the

church. All these places, from Munster to the last named. St. Joseph's, form one continuous, exclusively German Catholic settlement.

"From St. Henry it is eighteen miles to Jacksonville. Dark county. [This name has disappeared. What is the name of the place now, or near what place was it?] On the wav we found two German brothers, with little families, but recently converted from the "United Brethren". One of the brothers had been a preacher of that sect. Night had already set in, and one of them went with us as guide to the settlement consisting of about sixty families, all from Lorain. Germany. The next day members of the parish marched in procession from the home of Mr. Maréchal, on whose farm the new church is built, over to the church which the bishop then dedicated to St. Walbert, on December 4th (1840). It is principally due to the patient efforts of Father Navaron, the pastor, that the church was built. (All these first log and frame churches were about 20 x 40 feet, except the one at Munster which was a 'large' church, perhaps 30 x 70 feet.)

"Next day (December 5th), via Piqua, which has a few Catholic families, to Dayton, on the Miami river, one of the most important towns in the interior of Ohio. After the building of their church, the Catholic congregation grew proportionately with the town." (End of Vicar-General Henni's description of the bishop's visitation tour) [p. 124].

"November 1st (1840). The new church of St. Matthew, Washington, D. C., dedicated. The President, Cabinet, and foreign ministers were present "[p. 124].

"Could not our friends, Fathers Balleis and Kunz, publish a German Catholic paper in New York? 'Hosiana,' of Philadelphia, has gone under, we understand "[p. 124]. "Ohio state senate resolved to have printed for free distribution 4,000 English and 2,000 German copies of the governor's message" [p. 167].

* * *

"December 25 (1840). St. Aloysius (German) Orphan Asylum has fourteen boys, and St. Peter's (English) has fifty-three girls. A German gave Christmas gifts to be equally divided among the two asylums" [p. 172].

* * *

"A correspondent who says of himself that he is neither a Catholic nor a Calvinist, and who lived seven years in the Islands, writes to the 'Louisiana Advertiser': 'Religious liberty is making rapid progress in the Sandwich Islands. Those dastardly wretches, the Calvinist missionaries, have now quieted down. Rev. Mr. Walsh, the Catholic minister, has gained over one thousand new converts since the Calvinistic interdict was removed. It is the triumph of liberal principles over the selfish, dogmatic, oppressive, cruel and murderous want of principle of a gang of rabid fanatics" [p. 179].

* * *

"The Cincinnati Catholic Telegraph" is quoted as proving the efficiency of Holy Trinity schools. Some Irish Catholic children attend it to learn German [p. 191].

* * *

"J. A. Elet (S.J.), President of St. Xavier's College, Cincinnati" [p. 191].

Quotation from the "Catholic Almanac" for 1841, p. 115: "St. Mary's church, Burlington, Vermont, a splendid building erected a few years ago, was burnt down by a band of fanatics on the night of May 11, 1838. The parish of 1,500 souls has now no church. An indignation meeting of the citizens was held and an investigation took place, but they found traces which it was thought best to conceal. No report on the matter was made" [p. 196].

"The last census (1840) revealed the fact that a surprisingly great number of whites could not read or write" (North German immigrants could all read and write, they had a compulsory school law at home, and I believe the other German provinces likewise) [p. 196].

* * *

"A prominent citizen of Cincinnati offered of his own accord for a very reasonable price and easy payments a splendid property on 6th street, between Broadway and Sycamore streets, to the Sisters of Notre Dame from Namur, Belgium. They bought it and opened an academy last Monday" (January 18, 1841) [p. 197].

* * *

"The Catholic Church in Texas.—San Antonio was founded in 1698, population 2,000, of which 1,600 are Catholics. Their church could [not] be built now for less than \$120,000.00. Houston, population 5,000, has some Catholics. In Nacogdoches county are 500 Catholics. Some more are scattered over the state. Right Reverend H. John Timon, vicar apostolic of Texas, on his visitation two years ago arranged for the building of churches in Galveston and Houston. Reverend Eslang labors in Victoria and Reverend J. Odin, with an assistant priest, in San Antonio. Reverend George Hayden and Reverend Edward A. Clark are missionaries tending the country east of these places" (From the "Catholic Almanac" for 1841) [p. 197].

"The legislative assembly of Iowa Territory adjourned on the 15th inst. (January, 1841), after a three weeks' session held in the Catholic church of Burlington" [p. 214].

"The Massachusetts Legislature received a petition to repair the loss caused by the destruction of the Boston convent [Ursuline], and a committee was appointed to consider the matter "[p. 214].

"Since the Reverend Fr....g has left the diocese the German Catholic parish of Detroit is again enjoying peace and doing well. Reverend Kuendig, pastor of the English Catholic church, is attending to it. Besides a week-day school, they have a Sunday school of ninety members, a music society, and a parish library. The congregation is now preparing to build a new brick church" [p. 230].

"The two Cincinnati German (Militia) Companies attended a prominent German Catholic funeral" (probably they had many Catholic members) [p. 230].

Quoted from the United States Catholic Miscellany: "Since the duties of the Right Reverend Bishop Rese, of Detroit, may detain him a year or two longer in Rome and Germany, Rev. John M. Odin (of Texas) has been appointed administrator of Detroit" [p. 254].

"Rev. Donatus Olivier, long the only priest in the Mississippi Valley, died January 29, 1841, at St. Mary's Seminary, Barrens, Perry County, Missouri, aged 95 years" [p. 261].

MARRIAGE REGISTERS

AT

ST. JOSEPH'S CHURCH, PHILADELPHIA, PA.

1809-1825.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

CLERGYMEN OFFICIATING OR ACTING AS WITNESSES: THE RIGHT REVEREND MICHAEL EGAN, O. S. F., THE RIGHT REVEREND HENRY CONWELL, THE REVEREND FATHERS HAROLD, O. P., KENNY, ROSSETER, O. S. A., O'BRIEN, VINCENT DE PAUL, HURLEY, O.S. A., MCGIRR, DE BARTH, SIBOURD, ROSETTI, GALLAGHER, HOGAN, KEENAN, CUMMISKEY, COOPER, HEYDEN, KEARNS, WALSH, RYAN, DONAGHOE, AND DWEN.

Note.—The names of the above mentioned clergymen are for the most part known to all those who are familiar with the early history of the Catholic Church in Philadelphia, either through personal study of documents or from family records, reminiscences and traditions. The names, for instance, of the right reverend Michael Egan, first bishop of Philadelphia, of the right reverend Henry Conwell, his successor in the see, of the two Fathers Harold, and of Father Hogan, are inseparably connected with that unhappy period of strife and schism which divided the members of St. Mary's congregation into two rival factions and engendered feelings of bitterness and animosity that were not allayed for years. The sad history of that dark era needs no elucidation here. Father William Vincent Harold was a member of the Dominican Order; his uncle, the reverend James Harold, belonged to the secular clergy. Very important documents relating to them care contained in the works of Bishop England, fifth volume, (1st edition, Baltimore). The reverend Fathers Patrick Kenny, secular, John Rosseter, O.S.A., Michael Hurley, O.S.A., D.D., and Louis de Barth, secular, have been given in the various Prefaces to the Bap-

¹ His full name was "Adolphus Louis Hubert de Barth" and he belonged to the noble family of de Walbach. He never signed the "de" in these Registers, it seems, but just "Louis Barth."

tismal Registers in these RECORDS. The reverend G. O'Brien is less well known. He receives no mention in the histories of Archbishop Bayley, Doctor Shea, De Courcy, etc. Father Vincent de Paul was a member of the Trappist Order. Doctor John Gilmary Shea speaks of him as active in missionary work in Pennsylvania. (Hist, of the Cath, Church, vol. iii, pp. 169, 217). Reverend Terence McGirr, a venerable and highly respected priest, was likewise an oldtime missionary in Pennsylvania. Father Louis Sibourd is mentioned in Archbishop Bayley's "History of the Catholic Church in New York," 1870, among the subscribers to Pastorini's History of the Church, published by Bernard Dornin in New York in 1807. The 'archbishop states that Father Sibourd was rector of St. Peter's church in New York (p. 188). In these marriage registers (November 7, 1818) he is set down as "Vicar General of New Orleans." In a marriage entry on October 3, 1819, we find the name of "John Mary Rosetti" and again on July 28, 1822, where his name is followed by the words "Missionary Apostolic." The reverend Doctor T. C. Middleton, O. S. A., further translates from the entry "Missionary Apostolic of Milan," and adds that this is the first time he has found Father Rosetti's Christian names recorded; "in all these many years of research," says the Doctor, "I never before met with them. Elsewhere Father Rosetti is always referred to as 'P. Rosetti i. e. Pater'-father." From the erudite doctor we also learn that the reverend Simon Francis Gallagher, whose entries in the registers Mr. F. X. Reuss tells us indicate that the "hand of the writer was very tremulous," was engaged in the southern missions, having been stationed, among other places, at Charleston, S. C., with his fellow-missionary, the reverend Robert Browne, the Augustinian, who labored in the mission-fields in Georgia and South Carolina in the early part of the last century. Father Gallagher died at Natchez, December 13, 1825, aged sixty-nine. (Researches, 1906, p. 188.) Of Father Bernard Keenan, a secular priest, a short biographical sketch is given in these registers for the year 1820. reverend James Cummiskey, also a secular, was ordained by Archbishop Maréchal on March 25, 1820. He was a brother of Eugene Cummiskey, a well-known publisher in Philadelphia, who was succeeded in the business by his son of the same name, also now dead. The reverend Samuel Sutherland Cooper, a convert to the Catholic Faith, had once been a sea captain. He was at St. Joseph's in 1821, and is mentioned in the baptismal registers of St. Augustine's in 1823 and 1826. He has the reputation of having been a most saintly man. He was the spiritual guide of Mother Seton, and the friend of Bishop Cheverus whom he followed to France and ministered to on his deathbed. A miniature likeness of Father Cooper is among the possessions of the AMERICAN CATHOLIC HISTORICAL SOCIETY.1 A life-sketch

¹ This miniature belonged to Mrs. Margaret McDonogh, who was

of Father Thomas Heyden is given in Father Lambing's Researches, (vol. ii, 95). He was a highly esteemed priest and was for many years rector of the mission at Bedford, Pa. At the same place, according to Doctor Shea, (Hist. ut supra, N. Y., 1890, vol. iii, p. 223) was stationed a "Rev. Mr. Kearns" who had been previously stationed at Chambersburg, Pa.,—he was probably the same as the rev. Charles Kearns of our Registers. Rev. John Walsh recorded therein as witness at a wedding in 1823, acts as the officiating clergymen of a marriage at St. Augustine's on July 1st of the same year (Records, 1903, xiii, 194). A biography of the rev. Terence James Donaghoe was given in our quarterly, for 1904, vol. xv. 46-48. He was builder of St. Michael's church which was burned during the riots of 1844, when St. Augustine's was also destroyed, and he founded in Philadelphia the religious Order of Sisters of Charity of the Blessed Virgin, afterwards transferred to Dubuque, Iowa. Father Dwen witnesses a marriage on May 4, 1821. He was engaged in mission work in the back districts of Pennsylvania, and Doctor Middleton observes that he never met with Father Dwen's name in any Philadelphia register but this once.

Even a cursory glance over these marriage records of a past century will suffice to reveal many interesting entries. They are in fact too numerous to receive individual mention in a brief preface such as this, but several of them as they occur are indicated by foot-notes. Probably the most distinguished name to be found in these old registers is that of Charles Lucien Bonaparte who signs as a witness at a marriage on March 19, 1824. This member of the Bonaparte family was married to the Princess "Zenaide Charlotte Julie," daughter of Joseph Bonaparte, who together with her father and her sister, the Princess Charlotte, resided at 260 South Ninth street, northwest corner of Spruce street, Philadelphia. The house is still standing. Philadelphia had also been the residence of Jerome Bonaparte, who married Miss Elizabeth Patterson of Baltimore, and of Joseph Bonaparte, ex-king of Spain and Naples. As "Count de Survilliers," one of his traveling names, the last named was witness at the marriage of Henry Dominic Lallemand and Henrietta Maria Girard, niece of Stephen Girard, at St. Augustine's, October 28, 1817. On April 23, 1821, we encounter the marriage by Bishop Conwell of Francis Drexel and Catharine

a friend of Father Cooper, and it was presented to the Society some years ago by her granddaughter, Mrs. Ellen Maitland O'Reilly. There is a tradition that the portrait was the work of Madame Plantou. (See Scharff and Westcott's Hist. of Phila., ii, 1053 b.) Among the anecdotes related of Father Cooper in the family is one which tells that having received a compliment because of his good looks, he had all his teeth drawn as an act of mortification and in order to banish any temptation to vanity.

Hookey, parents of Francis Drexel whose munificent legacies enriched numerous Catholic institutions in Philadelphia, and grandparents of Mother Katharine Drexel, foundress of the Order of the Blessed Sacrament.

The mention of Charles Taws and Benjamin Cross as witnesses to a marriage on June 17, 1809, recalls musical matters of a century ago. We learn from a paper on "Catholic Choirs," etc., by Michael Hurley Cross, in the Records for 1886-1888, ii, 115, et seq. that Charles Taws was one of the first organ builders in Philadelphia. He constructed an organ at St. Augustine's in 1801,—one at St. Mary's in 1806 or 1807. He was also the first manufacturer of pianos in Philadelphia, in which city he had settled in 1785. He built in 1794 a "piano,"—Doctor Middleton thinks it should more properly be called a spinet, or harpsicord—which was some year ago presented to the American Catholic Historical Society by Miss Henrietta Bradshaw. Mr. Taws was a staunch Catholic. Several musicians of at least local fame and of the same era are likewise mentioned,—for instance, John and Charles Janke and the Messrs. Donath.

Singled out among the names in the old records are two that seem to associate themselves with well-known schools of a later period,—both found in the register for the year 1818. "A. Sigoigne" signs as witness at a marriage on June 18, 1818. Some decades of years afterwards a Madame Sigoigne conducted a select school for girls on Washington square (now Locust street) above Sixth street. It was largely patronized by the well-to-do families of Philadelphia. Madame Sigoigne was succeeded by her daughter, Miss Adele Sigoigne. The other name suggestive of primary education in the middle of the past century is found in the marriage of Louis Charrier to Frances Connie on November 17, 1819. A Madame Charrier kept a school for children of both sexes on Fourth street between Spruce and Pine streets, west side. She had as assistant her daughter, Miss Clementine Charrier. One of their pupils was the late right reverend Ignatius F. Horstmann, D. D., bishop of Cleveland, who often spoke of it in after life and related many anecdotes of his experiences there.

Casually one notes at intervals some unusual or odd, or old-fashioned name: "Gena," "Gina," "Jena," are probably abbreviated forms of Eugenia or Regina; "Juba"—a suggestion of African origin—is unique; "Patience," "Leany Pine," "Unity," "Philena," "Acelia," "Hosee," are unusual;—"Belinda" is not a common combination with Boyle, nor "Rosaline" with Murphy, nor "Mary Petronilla" with Gallagher, nor "Cato" with O'Madden, nor "Winifrid" with Mc-Manus and McDonald, yet these are all here.

There is such a singular absence of mixed marriages on record that one is led to the conclusion that difference of Faith in the contracting parties has not been systematically mentioned: six times out of thirty



marriages in 1809,—in three instances the husband a non-C three, the wife; eight out of twenty-nine in 1810,—twice the h six times the wife; nine out of forty-four in 1811,—four the h five the wife; five out of forty-four in 1812,—three the husband the wife; and after that the religious faith of the pair is rarely reat all, not even is it said that they were "Catholics." So ma this omission during several years that one notices at once as unexpected rarity the fact that on July 25, 1820, Father de Biscribes "Catholics" after the names of the bride and groom.

Places of birth or residence are not often specified, "San Do" Corsica," "New York," "New Orleans," "French Creek, County" (Dec. 23, 1823), are exceptions, as is also "Batavia, may be one of several Batavias, but maybe is meant for Bat New York. In the later years of the Registers, however, it quently set down that one or the other of the married couple Ireland, with an occasional detail as to county or town. On 21, 1824, there is a queerly worded marriage entry calculated the impression that the parties concerned hailed from Irela were negroes,—strange, but probably not true.

We find another odd entry on October 2, 1824; and still on June 27, 1825.

The total number of marriages for each year will be found end of the register for that particular year; the grand total seventeen years, embraced in this paper at the end of the registhe year 1825.—The Editor.

MARRIAGES FOR 1809.

- McConville—Higgs, January 24th, 1809, by Rev. William Harold, Andrew McConville and Anna Higgs, Catholics; w—Cornelius Havelin and James Humes.
- McNally—Keenan, the 24th, by Rt. Rev. Michael Egan, Daniel Mand Mary Keenan, Catholics; witnesses—John McDevit, E Ward and Sarah McNally.
- Cotter-Mooney, March 10th, by same, Patrick Cotter and Ca Mooney, Catholics; witnesses-James Mooney, James and Murphy.
- Saunders—Heuchman, the 25th, by same, Samuel Saunders an Heuchman, Catholics; witnesses—George Row, Francis and James Coppinger.
- Pepin—Townes, April 1st, by same, Victor Pepin, Catholic, and Townes, non-Catholic; witnesses—Jean Brenhard, Mary Fatio and Rebecca Barker.
- McFaddin—Grisham, the 3rd, by same, Neale McFaddin, Cathol Sarah Grisham, non-Catholic; witnesses—Elizabeth Corry a: W. V. Harold.

- McBrian—Parks, the 6th, by same, Charles McBrian and Elizabeth Parks; witnesses—Alexander and Sarah Donnelly and William Dogherty.
- Corigan—McGolrick, the 15th, by same, Thomas Corigan and Catharine McGolrick; witnesses—Daniel McNally and Catharine McGolrick.
- Doyle—Nugent, the 17th, by same, Bartholomew Doyle and Catharine-Nugent; witnesses—James Meany and Bridget Foley.
- Turney [Durney]—Williams, May 3d, by same, Hugh Turney and Anne Williams; witnesses—Edward Harlin, Will'm McCormick and Tho's Annally.
- Dougherty—Knodle, the 4th, by same, William Dougherty and Juliana-Knodle; witnesses—John and William Knodle and Alice Parks.
- McGlency—Marlin, the 22d, by same, James McGlency and Catharine Marlin; witnesses—William McGlency, Clark Anderson and Elizabeth Walker.
- Kennedy—Cavanagh, June 13th, by same, Patrick Kennedy and Honora, Cavanagh; witnesses—John Stuart and Sarah Ainsworth.
- Baker—Betagh, the 17th, by Rev. W. V. Harold, James H. Baker and Margaret Betagh; witnesses—Benjamin Cross, Charles Taws and William Rush.
- McCartney—Ramsy, the 19th, by Rt. Rev. M. Egan, Neil McCartney and: Sarah Ramsy; witnesses—John, Patrick and Dorothy Boyle.
- Hardy—Allen, August 8th, by Rev. W. V. Harold, Laurence Hardy and Frances Allen; witnesses—Cornelius Mangen and Margaret Owens.
- McCaffray—Tobin, the 24th, by same, Thomas McCaffray and Anna Tobin; witnesses—Peter Braelty and Anny [sic.] Harvey.
- Hurley—Carrell, September 7th, by Rt. Rev. M. Egan, Thomas Hurley and Ann Louisa Carrell; witnesses—John Diamond, Thomas and Ann Kittera and Ann Byrnes.
- McKeege—Currin, the 14th, by Rev. W. V. Harold, James McKeege and Catharine Currin; witnesses—Andrew Gardella, Mary Reece and Andrew Mitchell.
- Duffy—Jones, the 24th, by Rt. Rev. M. Egan, Michael Duffy and Mary Jones; witnesses—Daniel and John McArthur and Grace Edwards. Quin—McDonough, the 24th, by Rev. W. V. Harold, Patrick Quin and

¹ Well known members of St. Mary's congregation, some thirty or forty years ago, were a Miss Georgina Diamond, an invalid, and her aunt, Miss Ellen Carroll, who resided on Spruce street above Ninth street, in "Portico Row." General Pleasanton occupied a house in the same row. The association of similar names served to recall these ladies. Miss Carroll taught Sunday-school at St. Mary's, Phila. She was related, it is thought, to the Carrolls of Carrollton Manor. Some of the family had an estate at Rockville, Maryland.

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- Mary McDonough; witnesses—John and Mary Regan and Byrne.
- Tracy—Winters, the 26th, by Rt. Rev. M. Egan, John Tracy; Winters, Catholics; witnesses—Martin Corry and M: [sic, Judge?].
- Havelin—Lacken, October 1st, by Rev. W. V. Harold, John Ha-Grace Lacken, Catholics; witnesses—Martin Curry and (Gibbons.
- Drumon [Drumond ?]—Harden, the 19th, by Rt. Rev. A John Drumon, Catholic, and Mary Harden, non-Catholic nesses—John McDevitt and Bridget Brien.
- Charlton—Holahan, November 8th, by same, James Charlt Catholic, and Martha Holahan, Catholic; witnesses—Da Hannah Holahan and Mary Grimn.
- Kean—Dunlevy, the 12th, by Rev. W. V. Harold, Roger K Catherine Dunlevy, Catholics; witnesses—Patrick McGui Ann McCafferty.
- Burkhimer [sic, Birckheimer ?]—Letherman, the 19th, by sam Burkhimer, non-Catholic, and Mary Letherman, Catholic; — John Letherman and Catharine Foreman.
- Shober—Snyder, the 23d, by same, Blath [Blasius 1] T. Shol Catholic, and Catharine Snyder, Catholic; witnesses—The Silver and Mary Brown.
- O'Donnell—Leahy, December 13th, by same, John O'Dons Bridget Leahy, Catholics; witnesses—Patrick and Nora and Thomas Burk.
- McNally—McNamara, the 14th, by same, Thomas McNally; McNamara, Catholics; witnesses—Peter Harkins and McMahon.

Total for 1809, thirty marriages.

MARRIAGES FOR 1810.

- Furlong—Boyle, January 1st, 1810, by Rev. W. V. Harold, Jar long and Frances Boyle, Catholics; witnesses—Nicholas and Sarah Dowe.
- Dolan—Doyle, the 1st, by same, John Dolan and Jane Doyle, C witnesses, Margaret Smith, William Wallace and Martin (
- McClusky—Maguire, the 21st, by same, Patrick McCluskey as Maguire, Catholics; witnesses—James and Patrick Mag Edward McClusky.
- Powells—Doyle, the 22d, by same, Ephraim Powells, non-Cath Mary Doyle, Catholic; witnesses—Patrick Byrne, Margarand John Dolan.
- McNenny [McNanny or McAnany ?]—Harkins, the 23d, by sar

- liam McNenny and Mary Harkins; witnesses—Neal Harkins, Patrick McNenny and Hugh Lynch.
- Groves—Kissetman, the 25th, by Rt. Rev. M. Egan, Anthony Groves, Catholic, and Mary Kisselman, non-Catholic.; witnesses Susan Kisselman, James Caldwell, — McDermott and Jacob Van Ried.
- Cannan—Sheridan, February 25th, by Rev. W. V. Harold, Charles Cannan and Ann Sheridan, Catholics; witnesses—James Cunningham, Catharine Sheridan and Michael McAndrew.
- Brown—McCue, March 4th, by Rt. Rev. M. Egan, Patrick Brown and Catharine McCue, Catholics; witnesses—John McDevitt, Hugh Glenn, Ann Osburn and Belinda Boyle.
- Lajus—Pohl, the 28th, by same, Paul Lajus, son of —— Lajus and his wife Joanna Daudinot de Castites, and Anna Louisa Pohl, daughter of Elias Pohl and his wife Elizabeth Ducros, Catholics; witnesses—John Du Barry, Peter Runoudt, Anna Louisa Ducros Runoudt, Peter Le Barbiér du Plessis, Stanislaus Huard [Houard?], James L. Vouclain, John A. Monges and Joseph M. Soullier. [In the following year—1811, the name Runoudt, unless a different one, is written "Reinoudt".—T. C. M.]
- Hassan—Russell, April 24th, by same, James Hassan, Catholic, and Elizabeth Russell, non-Catholic; witnesses—James and Mary Dempsy.
- Carr—Tatcher [probably Thatcher], the 25th, by same, Morgan Carr and Margaret Tatcher, Catholics; witnesses—Daniel Brady and Eliza Ayre.
- Hardy—Dempsy, the 20th, by Rev. W. V. Harold, John Hardy and Mary Dempsy, Catholics; witnesses—John Dempsy and Patrick and Thomas Hardy.
- Diaz—Shallus, May 14th, by Rt. Rev. M. Egan, Bernard Diaz, Catholic, and Henrietta Shallus, non-Catholic; witnesses—Elizabeth Shallus and Charles Leroy.
- Walsh—Moylen [sic. but Moylan?] the 8th, by same, Robert Walsh and Anna Mary Moylan, Catholics; witnesses—Robert 2 and Eliza Walsh, J. Moylan and N. Biddle. [Was this perhaps the Nicholas Biddle, one of the leaders of the then financial world of the United States?—T. C. M.]

¹ Kissetman in one place: Kisselman in two places. The latter spelling is probably the correct one.

²Robert Walsh, witness, whose kinship to the groom of the same name is not established, was a distinguished Philadelphian,—diplomat, critic, journalist,—lawyer, man of letters, etc., etc., (1784-1859). According to Chambers' Enc. he acted as American Consul at Paris from 1845 to 1851. His wife was a collateral ancestor of the reverend T. C. Middleton, O.S.A.

- McGowen—Mooney, the 21st, by Rev. W. V. Harold, Martin and Mary Mooney, Catholics; witnesses—Patrick Mo Michael and James McGowen.
- Barry—Boyle, the 31st, by same, Patrick Barry and Ann Boy lics; witnesses—Philip Boyle, Nicholas Lambert and Elea:
- O'Hara—Green, June 2d, by Rt. Rev. M. Egan, Charles O' Martha Green, Catholics; witnesses—Daniel and Mary I and Mary Callaghan.
- Cunningham—Mulligan, July 16th, by same, Patrick Cunning Eleanor Mulligan, Catholics; witnesses—Francis Kear Hicky, etc.
- Renolds—Green, the 24th, by Rev. John Rosseter, [O. S. A. Renolds, Catholic, and Catharine Green, non-Catholic; w Margaret and George Green.
- Bogan—Robinson, August 3d, by Rt. Rev. M. Egan, John B Mary Robinson, Catholics; witnesses—William and Sara and John McKensy.
- Cody—Sicle, the 14th, by same, James Cody and Elizabe Catholics; witnesses—Philip Stunk [or Slunk] and Mary
- Hastings—Philips, September 19th, by same, Bryan Hast Bridget Philips, Catholics; witnesses—James and Thoma and John McDermott, Jr.
- O'Connor—Randall, the 27th, by same, Christopher O'Connor Mary Randall, Catholics; witnesses—Benjamin Duncan and Sarah Dickson.
- McConnell—Rudiman, the 27th, by same, Daniel McConnell, and Susan Rudiman, non-Catholic; witnesses—John Johns Bath and Ann Miller.
- Mierly—Norback, October 4th, by the Rev. W. V. Harold, Johnon-Catholic, and Barbara Norback, Catholic; witnesse and Mary Norback and Philip Cromly.
- Dillon—Bartley, November 12th, by Kev. Patrick Kenny, ra of marriage contracted this year, before a non-Catholic between John Dillon and Mary Bartley, Catholics.
- Walsh—Colwell, the 25th, by Rev. J. Rosseter, James Walsh, and Mary Colwell, non-Catholic; witnesses—Alexander Daniel O'Neale, Eleanor Cameron, etc.
- Lafferty—Power, the 27th, by Rev. P. Kenny, Daniel Laffe Margaret Power, Catholics; witnesses—Joseph Plumb an Corcoran.
- Carr—Curren, December 1st, by Rt. Rev. M. Egan, John (Margaret Curren, Catholics; witnesses—Timothy and Jane Richard Lane and W. Allingham.
 - Total for 1810, twenty-nine marriages.

MARRIAGES FOR 1811.

- Keogh—Kelly, January 8th, by Bishop Egan, Thomas Keogh and Mary Kelly, Catholics; witnesses—Francis Keogh, John O'Neil and Eleanor Connor.
- McDermott—McLoughlin, the 17th, by the same, John McDermott and Sarah McLoughlin, Catholics; witnesses—Catharine McLoughlin, Sarah McLoughlin and Daniel Cullenan.
- Gallagher—Duffy, the 31st, by Rev. W. V. Harold, Daniel Gallagher and Catharine Duffy, Catholics; witnesses—Neal and John McFadden.
- Donnelly—Lyons, February 3d, by same, Hugh Donnelly and Catharine Lyons, Catholics; witnesses—Henry O'Neal and Elizabeth Donnelly.
- Duddy—Harlan, the 14th, by same, Barnabas Duddy and Jane Harlan, Catholics; witnesses—Edward Harlan, Patrick Hanagan and Mary McGee.
- Burke—Ryan, the 19th, by same, Thomas Burke and Hannah Ryan, Catholics; witnesses—Martin Power and Margaret Scott.
- Charpentier—Falconé, March 8th, by Rt. Rev. M. Egan, Daniel Bernard Charpentier and Claire Falconé, Catholics; witnesses—Giovanni and Marianne Manuel Falconé, Paul Lajus and Peter Reinoudt.
- Dougherty—Byrnes, April 15th, by same, Daniel Dougherty and Jane Byrnes; witnesses—Maurice Nolan, Elizabeth Armstrong, Bridget Dougherty and John Simpson.
- Corren—Price, the 22d, by same, John Corren, Catholic, and Margaret Price, non-Catholic; witnesses—Rev. Wm. V. Harold and Elizabeth Curry.
- Danvir—Knox, the 24th, by same, John Danvir and Hannah Knox, Catholics; witnesses — William Fitzsimmons, John Havelin and Laurence O'Brien.
- Delauney—Gardette, the 27th, by same, Peter Robert Delauney and Frances Gardette, Catholics; witnesses—James Gardette, John A. Monges and John Dabadie [d'Abadie?].
- Campbell—Patrick, the 20th, by Rev. W. V. Harold, James Campbell, Catholic, and Jane Patrick, non-Catholic; witnesses—Hugh Glenn, Laurence O'Brien and Catharine Brown.
- Williams—Miller, May 13th, by Rt. Rev. M. Egan, John Williams, Catholic, and Elizabeth Miller, non-Catholic; witnesses—Thomas and Ann Bradley, Bernard Reed and Margaret Freel.
- Coleman—Ennis, the 20th, by Rev. W. V. Harold, Thomas Coleman and Mary Ennis, Catholics; witnesses—Catharine and Cornelius Ennis and Margaret Coleman.
- Raynauld—Farrell, the 30th, by same, Louis Francis Raynauld and Catharine Farrell, Catholics; witnesses—Claire Francis Raynauld, Jeremiah Osburn and Charles O'Hara.
- Cooper-Snyder, June 25th, by Rt. Rev. M. Egan, Francis Cooper and

Mary Snyder, Catholics; witnesses—Joseph and Barbar Joseph, William and Margaret Myers and Anna Horne.

Fagan—Lynch, July 1st, by Rev. W. V. Harold, Augustine 1 Rosanna, widow of Francis Lynch; witnesses—Philip McGill and F. P. Harper.

[This "Augustine Fagan," possibly the printer and one of t subsequently in the pro-Haroldite factions of St. Mary' Augustine was the son of Nicholas Fagan, builder of St. A church and a warm friend of its rector, the Reverend Doctor Carr. Father Finotti frequently names this Augustine Fag "Bibliographia."—T. C. M. See RECORDS, March, 1909, pp. 45

- Boyce—Sheels, the 18th, by same, Michael Boyce and Isabel Catholics; witnesses—Michael Seys, Mary Green and Sheels.
- Brady—Waters, the 20th, by same, Christopher M. Brady, Cat Elizabeth Waters, non-Catholic; witnesses—John, Catha Elizabeth Waters.
- Dougherty—Dougherty, the 20th, by same, William Dougherty
 Dougherty, Catholics; witnesses William Coyle and H
 Mary McKeon.
- Fitzsimmons—Bradley, the 21st, by Rev. James Harold, Willisimmons and Ann Bradley, Catholics; witnesses—Bernssimmons and Thomas Bradley.
- Emelrick—O'Rourke, the 25th, by Rev. W. V. Harold, Alexand rick and Mary O'Rourke, Catholics; witnesses—Michael (William Dougherty and Neal Boyle.
- Duaian—Bridon, the 25th, by same, John Duaian, Catholic, as beth Bridon, non-Catholic; witnesses—Philip and Rache and Margaret Hart.
- Glass—Unrue [Unruh?], August 3d, by same, Francis G. Catharine Unrue, Catholics; witnesses—Daniel Hitchcock W. Howard and Margaret H. Heardenry [?].
- O'Neil—Sheels, the 6th, by same, Michael O'Neil and Margare Catholics; witnesses—Bernard O'Neil, Michael Boyce and Sheels.
- Valere [Valerie?]—Lewis, the 15th, by same, Sylvan [not S Valere and Emilie Lewis, Catholics; witnesses—Joseph Col Arie and Mary Claude.
- Bolster—McNulty, the 17th, by same, Gerard De Bolster and 1 McNulty, Catholics; witnesses—John and Mary Graham an Quigley.
- Reeves—Laub, the 18th, by same, William Reeves, non-Cathe Catharine Laub, Catholic; witnesses—Isaac and Catharin and Joshua Reeves.

- Connor—Mitchel, [1?], the 29th, by same, John Connor and Rachel Mitchel, Catholics; witnesses—Margaret Fagan and Martin Curry.
- Dyer—McGinly, September 3d, by same, Thomas Dyer, non-Catholic, and Catharine McGinly, Catholic; witnesses—Michael Dever, Michael Seys and Mary Kelly.
- McGrady—Sweeny, the 4th, by same, Hugh McGrady and Margaret Sweeny, Catholics; witnesses—Owen Meiny, Hugh Sweeny and John Fife.
- O'Brien—Haesey, the 19th, by Rev. J. Harold, Daniel O'Brien and Ann Haesey, Catholics; witnesses—Peter Delamar and James Tuckey.
- Proanha—Molheda, the 28th, by Rev. W. V. Harold, Felix Proanha and Antonia Molheda, Catholics; witnesses—Ill'mo D'm'no [Most Illustrious Sir], Louis De Onis and Clotilda Alonso.
- de Douzy—Audigè, the 28th, by Rev. W. V. Harold, pastor of St. Mary's, and Vic. General of the bishop of Philadelphia, gave the nuptial benediction at the marriage of M. Honoré Felix de Douzy, Vice Consul of France at Philadelphia, son of the late Sieur Pierre Honoré Felix de Douzy, and of Magdelaine Ourse, widow of Felix de Douzy, and the demoiselle Elizabeth Sophronie Audigè, daughter of the late Sr [Sieur] Paul Audigè and Elizabeth Bernardine O'Shiell, widow, Audigè, in the presence of F. M. Thomas, O'Shiell Audigè, Douzy, Deschapelles Desaqui, NEArnous, Sophronie Audigè, Noemé Audigè, F'rs Shieuil, Stenay Generelles, F. P. Bassetierre, Audigè.
 - G. V. Harold, Pasteur et Vic. Gen'l.

Louize de Toussard, Vice Consulate, New Orleans.

- Dowling—O'Brien, October 12th, by same, John Dowling and Elizabeth O'Brien, Catholics; witnesses—Arthur and Margaret Cavanagh.
- Hickey—McClay, the 12th, by same, Michael Hickey and Rosanna McClay, Catholics; witnesses—George Casson and Elizabeth Tracy.
- McCraren—Hughes, the 16th, by same, James McCraren and Bridget Hughes, Catholics; witnesses—Patrick Hughes, Thomas McHenry and Margaret Sweeny.
- Lauton—Meany, the 23d, by Rt. Rev. M. Egan, John Lauton and Mary Meany, Catholics; witnesses—Martin Cashman and Eliza Tracy.
- Tete—Clement, the 27th, by same, Augustus Tete and Rose Clement, Catholics; witnesses—[all signatures] Jh. Matheue, Pr Thouron, Yt. Beylle, Amable Brasier.
- McNulty—Graham, the 31st, by Rev. W. V. Harold, James McNulty, Catholic, and Mary Graham, non-Catholic; witnesses—Edward and John Graham and James Quigley.
- Milanasy [or Milenafy]—Williams, [no dote,] by same, ratification of marriage between John Milenasy and Mary Williams.
- Lalor—Lalor, November 17th, by Rt. Rev. M. Egan, Barnt D. Lalor, non-Catholic, and Mary T. Lalor, Catholic; witnesses John, Catharine, Mary D., and J. Lalor, and Ann Tagart.

- Holmes—Dunn, the 19th, by Rev. W. V. Harold, George Hol Ellen Dunn, Catholics; witnesses—John Maitland, John and Rev. M. Carr.
- Harvey—Harvey, the 24th, by Rt. Rev. M. Egan, Francis Ha Ann Harvey; witnesses—Michael and Rachael Shevers. Total for 1811, forty-four marriages.

MARRIAGES FOR 1812.

- Feinour—Dougherty, January 3d, by Rev. W. V. Harold, Feinour and Margaret Dougherty, Catholics; witnesses Porter and Margaret Dougherty.
- Bellini—Doan, the 7th, by Rt. Rev. M. Egan, Peter Bellini and I Doan, Catholics; witnesses John B. and Henrietta Sartor
- [This John Baptist Sartori with his friend, Col. Peter Hargo among the leading benefactors of the New Jersey church at Bu in the early years of the century just lapsed.—T. C. M.]
- Sweeny-McConnell, the 9th, by same, William Sweeny and Ji Connell, Catholics; witnesses-Luke Ennis, Mary McGli Isabella Farrier.
- McArthur—Clinton, the 14th, by Rev. W. V. Harold, Daniel McCatholic, and Ann Clinton, non-Catholic; witnesses—Lavinia McGill.
- Mount—Pritcher, the 19th, by same, John Mount and Mary 1 Catholics; witnesses—Mary and James Quigley, James Har A. Warring [Waring?].
- Earle—Ingram, the 26th, by same, Maurice F. Earle, non-Catho Ann Ingram, Catholic; witnesses—James Ryan, Mary Ingr Elizabeth O'Neil.
- McCarthy—Wade, February 5th, by same, Jeremiah McCart Elizabeth Wade, Catholics; witnesses—Patrick and Hester
- Hardy—Dempsy, the 9th, by same, Patrick Hardy and Ann 1 Catholics; witnesses—James Dempsy, James Hammill, L Haldy [Hardy] and Thomas McClean.
- Malony—Downey, the 10th, by same, John Malony and Ci Downey, Catholics; witnesses—Nicholas and Elizabeth Lam
- White—Russell, March 30th, by Rt. Rev. M. Egan, Frederick and Mary Russell, Catholics; witnesses—J. Binney, Poulai gory Smid and John Moore.
- Meline—Butler, the 31st, by Rev. W. V. Harold, Florante Meli Catharine Butler, Catholics; witnesses—Francis Cale and Jar Catharine Butler.
- Mexerano [Mederano?]—Rico, April 10th, by same, Domingo Me and Joanna Mary Rico, Catholics; witnesses Louis and Roberts and Francis Molinerio. [In the Marriages for 1811]

- 6, a witness is registered by the name and title of "Don Francisco Molinari."—the correct form, no doubt, of its spelling.]
- Bell-Plumb, the 14th, by same, Robert R. Bell, non-Catholic and Anna Plumb, Catholic; witnesses-Terence Devitt and Hester Fully.
- Frenaye—Fontanges, April 25th, by Rt. Rev. M. Egan, Aimé Gilbert Marc Antoine Frenaye and Therese Antoinette Marguerite Fontanges, Catholics; witnesses—Pierre Ducoing, Pierre Frederic Fontanges, Pierre Frenaye, Pierre Lacombe, James S. Duval, John Marie Chapron, John Baptiste Bernadou.
- [Note.—For thirty years towards the close of his life Mr. Marc Antoine Frenaye, who does not seem to have employed the first two Christian names of the above marriage entry, acted as the faithful adviser and secretary of Bishops Kenrick, Neumann, C.SS.R., and Wood. His correspondence for all those years with countless members of the Faith,—prelates, Sisters, missionaries, and others, numbering perhaps thousands of pieces, now in the diocesan archives, at the cathedral, embody masses of rich material for historical research, that cannot fail to enlighten and reward the searcher and student of Catholicity in Pennsylvania and even far-distant states.—T. C. M.]
- Badaraque—Riley, the 27th, by Rev. W. V. Harold, Thomas Badaraque and Elizabeth Riley, Catholics; witnesses—Honorius Fournier and Euphemia Pratt.
- McNulty—Touson, the 8th, by Rt. Rev. M. Egan, Enias [Eneas!] McNulty, Catholic, and Mary Touson, non-Catholic; witnesses—Gregory Devany and Elizabeth Mullin.
- Dubourg—Leroy, May 18th, by Rev. W. V. Harold, Pierre Laurent Dubourg and Josephine Leroy, Catholics; witnesses—Rev. James Harold and Martin Corry.
- Pisteira—Ward, the 21st, by Rev. W. V. Harold, Joseph Pisteira and Rosanna Ward, Catholics; witnesses—James McDevitt, Margaret Stewart and Andrew Alexander.
- O'Neil—Ledoux, the 21st, by same, John O'Neil and Rebecca Ledoux, Catholics; witnesses—James Dempsy and Sarah Conway.
- Ryan-Waltman, the 21st, by Rt. Rev. M. Egan, Philip Ryan and Margaret Waltman, Catholics; witnesses-M. A. and Mrs. Waltman, H. Carroll and Robert O'Neil.
- Waltman—Holahan, the 25th, by same, William Waltman and Hannah Holahan, Catholics; witnesses—M. A., and Mrs. Waltman, Robert O'Neil and Mary A. Carroll.
- Quin—Gibbons, the 23d, by Rev. J. Harold, Bernard Quin and Catharine Gibbons, Catholics; witnesses—Isaac Hozey and Daniel Porter.
- Goods—Arnold, the 31st, by Rev. W. V. Harold, George Goods, non-Catholic, and Rachel Arnold [Catholicf]; witnesses—Terence Devitt and Jane and Catharine Moreland.

- Vaughan—Covely, June 3d, by same, James Vaughan and Covely, Catholics; witnesses—Martin Curry and Elizabeth
- O'Neil—Glacken, the 4th, by same, Barnaby O'Neil and Mary Catholics; witnesses—Michael O'Neil and Martin Curry entries above is a "Martin Corry."]
- Murray—Coyne, the 15th, by same, William Murray and Eller Catholics; witnesses—John and Rosanna McFeely at Diamond.
- Gillaspy—Crap, the 21st, by Rt. Rev. M. Egan, John Gillaspy a Theresa Crap, Catholics; witnesses—George Gillaspy, Christ Nicholas Crap and Margaret McGinnis.
- Bickerton—King, the 21st, by Rev. W. V. Harold, Thomas F and Mary King, Catholics; witnesses—James Sprowl, C Turner and John King.
- Kelly—Crowley, the 30th, by Rt. Acv. M. Egan, John Kelly a garet Crowley, Catholics; witnesses—Mary Crowley, John and Mary Fortune.
- Lafferty—Scool [School?], July 2d, by Rev. W. V. Harold Lafferty and Mary Scool, Catholics; witnesses—Lauch Laughlin?] McCurdy, and John and Ann Lennon.
- Boyle—Waring, the 12th, by same, Patrick Boyle and Sarah Catholics; witnesses—Charles McCabe, John Bardin ar Maguire.
- Simmons—Rosseter, the 23d, by Rt. Rev. M. Egan, Anthony 5 and Elizabeth Rosseter; witnesses—Henry Disbrough, Fran shaw and Jacob Sommer.
- Kean-Rice, 27th, by Rev. W. V. Harold, Charles Kean and C Rice, Catholics; witnesses-Charles Rice, Patrick McGrie Catharine Mullowny.
- Aubert—Williams, August 11th, by Rt. Rev. M. Egan, John Peter and Mary Ann Williams, Catholics; witnesses—Peter and Bonneuel [Bonnueil?], George and Ann Hawes and Joseph, and Ann Shaw.
- Keran—McNally, the 20th, by Rev. W. V. Harold, Francis Ke Ellen McNally, Catholics; witnesses—Felix McGuigan and Curry.
- White—Quinlan, the 25th, by Rt. Rev. M. Egan, James Wl Charlotte Quinlan; witnesses—Edward and Eliza Barry, Kennedy and Jane Ryan.
- Hammill—Waring, September 1st, by Rev. W. V. Harold, Jame mill and Ann Waring, Catholics; witnesses—Patrick and Boyle.
- Horton—Clacker, the 9th, by same, Arthur Horton and Catharine Clacker, Catholics; witnesses—Thomas Brogg Sarah Whiteford.

- John Francis and Mary Magdalen, (negroes), the 15th, by same; witnesses—B. Victor, Joseph Claude and John Michel.
- John Michel and Mary Rosa, (negroes) Catholics, the 15th, by same; witnesses—Julius Caben and Louis Le Preemer.
- Peter Thomas and Mary Louisa, Catholics, (negroes), the 16th, by same; witnesses—John Henry, Clarissa, Thomas and Mary Louisa.
- Doyle—McKenna, November 24th, by same, James Doyle and Mary McKenna, Catholics; witnesses—Andrew Hagan and Jane Quin.
- Diver—McGinly, the 26th, by Rt. Rev. M. Egan, John Diver and Grace McGinly, Catholics; witnesses—Catharine Diver, Edward Watters, Bridget McSweeny and M. Brennan.
- Burke—Lucas, the 30th, by Rev. W. V. Harold, Thomas Burke and Margaret Lucas, Catholics; witnesses—Nath. Burt, Bernard Conway, John Smith and Elizabeth Fee.
 - Total for 1812, forty-four marriages.

MARRIAGES FOR 1813.

- Correvin—Brogan, January 2, 1813, by Rt. Rev. M. Egan, John Correvin and Margaret Brogan; witnesses—John Blood and Martin Curry.
- O'Connor—Cox, the 5th, by same, Daniel O'Connor and Wilhelmina Cox; witnesses—Michael Doran, Ann and Mary Ann Cox and Mary Richardson.
- Laupair ———, the 20th, by same, Nicholas Laupair and Anisette Auguste, Catholics, (negroes); witnesses—Joseph Claude Barras, Jean Michel and Marie Claude.
- Lawton—Huggins, the 23d, by same, John Lawton and Margaret Huggins, Catholics; witnesses—Henry P. Fahy, Sarah Dick and Eleanor Burrell.
- Fahy—Raymond, February 4th, by same, Henry P. Fahy, Catholic, and Lydia Raymond, non-Catholic; witnesses John and Margaret Lawton.
- Quinn—Barrell, March 11th, by same, James Quinn and Mary Barrell, witnesses—Rev. Patrick Kenny and Bridget O'Donnel.
- Petourneau—Evans, April 3d, by same, Clement Petourneau and Roboun [sic, Roboam?] Evans; witnesses—John Michael Bureux and Elizabeth Connor.
- Tracy-Savarin, the 18th, by same, Hugh Tracy and Lucetta Savarin; witnesses-Edward Tracy, Francis Quinette and Hannah Savarin.
- Bradley—Dunmealy, the 19th, by same, Patrick Bradley and Elizabeth Dunmealy; witnesses—John Lyons and Rachel Lawson.
- Huff-Johnson, the 29th, by Rev. P. Kenny, Frederic Huff and Mary Anna Johnson, Catholics; witnesses—Hannah Tyrrell and Anna. Buck.

- O'Kain—Sutliff, May 6th, by same, Michael O'Kain and Catharine Sutliffe; witnesses—John O'Hara and Mary Comly.
- Majan—Scully, the 10th, by same, Michael Joseph Majan and Mary Scully; witnesses—Terence and Mary Devit.
- Cottringer—Myers, the 17th, by Rt. Rev. M. Egan, John Cottringer and Anna Myers; witnesses—William and Rachel Myers, Joseph Snyder and Eliza Cottringer.
- Massicot—Blancon, the 22d, by same, William Massicot and Catharine Eugenie Blancon; witnesses—René La Roche and Frances Eugenie Duché.
- Garesché—Bauduy, the 26th, by same, John Peter Garesché and Alexander [sic,] Felicité Mary Bauduy; witnesses—Peter and Juliana Bauduy, father and mother [of the bride,] Peter Provenchere, Alexander Francis Deschappelles and Vital M. and Francis Gabriel Garesché.
- [The above parties seem to be Wilmingtonians. See some extracts from St. Peter's registers of Wilmington, in Delaware, published in these Records for 1884-1886, pp. 368, 369.—T. C. M.]
- —, —, May 26th, by Rev. P. Kenny, Jean Pierre, at point of death, —(moribundus)— and Veronica, (negroes); witnesses—Mary Fortunée Charlotte and Rosette.
- McClosky—Yard, the 27th, by Rev. P. Kenny, John McClosky and Mary Yard; witnesses—Hosee and Eleanor Olyphant.
- O'Driscol—Taylor, the 28th, by Rt. Rev. M. Egan, ratification of marriage contracted before a non-Catholic minister, between Dennis O'Driscoll and Elizabeth Taylor; witnesses—Mary Egan and ————.
- Clarke—Lieutier, June 6th, by same, William Williams Clarke and Eliza Lieutier; witnesses—Hugh McCafferty, Mary Collis, Joseph P., and Thomas Lieutier.
- Collins—Duffy, the 8th, by same, Barny Collins and Bridget Duffy; witnesses—Patrick and Anna Hardy and George Duffy.
- Marnell—McGill, the 13th, by same, Daniel Marnell and Sarah McGill; witnesses—James McGill and Augustus Fagan. [See Note on "Augustine," not Augustus Fagan, in the Marriages for 1811.]
- Desir—, the 20th, by Rev. P. Kenny, Louis Desir and Ellene [Helene?] Alexandrine, (negroes); witnesses—Benjamin Joseph Victor and Jeannette.
- Mallon—Letherman, the 27th, by same, Thomas Mallon and Susan Letherman; witnesses—John McGuigan and Anna Letherman.
- Reeves—Power, July 25th, by Rev. G. O'Brien, Roling Reeves and Mary Ann Power; witnesses—Robert McGrath and Catharine Walsh.
- Rousseau-Duranton, August 12th, by Rev. P. Kenny, Jean Rousseau

- and Rosalie Duranton; witnesses—Philip Balourd, [elsewhere in earlier registrations "Balordo"], Anna Catharine Rouillard and George Aubry.
- Maher—Aylward, the 15th, by Rt. Rev. M. Egan, John Maher and Elizabeth Aylward; witnesses—Francis Kehoe, Elizabeth Gill and Anna Russel.
- ——, the 16th, by Rev. G. O'Brien, Christopher Antoine and Mary Therese Princesses, (negroes); witnesses—Monique Jean and Mary Charlot.
- O'Boyle—McLaughlin, the 22d, by same, Bernard O'Boyle, and Mary McLaughlin; witnesses—Bernard McGee and Martha O'Neil.
- Long—Robbins, the 20th, by same, James Long and Mary Robbins; witnesses—Margaret Robbins and Susan Hetherington.
- ----, September 21st, by Rev. P. Kenny, Henry Giles Modeste and Mary Sainte; witnesses-Pierre Monderville, Julien Cabeil, Marie Louise Claude and Lucile Joseph.
- McGuire—Cooper, the 22d, by Rt. Rev. M. Egan, James McGuire and Bridget Cooper; witnesses—Rev. Father Vincent de Paul [Trappist] and Rev. Michael Hurley [O. S. A.].
- —, —, the 26th, by Rev. P. Vincent de Paul [Trappist], rehabilitation of marriage of Jean Jacques, and Marie Joseph Elizabeth, (negroes), privately married before a negro minister; witnesses—Jerome Terrier and Marie Louise Le Maire.
- Victor-Martine, the 30th, by Rev. P. Kenny, Jean Baptiste Victor and Barbe Martine; witnesses-Jean Louis and Marinette Dennis, Benjamin Victor, Mary Fortunée and Charlotte Dennis.
- ---, October 14th, by Rev. P. Kenny, Jean Pierre and Felicité Esther (negroes); witnesses-Mathias, Marie Fortunée, Charlot and Benjamin Victor.
- Boyle—Molloy, the 15th, by same, William Boyle and Eleanor Molloy; witnesses—William Curren and William McCormick.
- Loughery—McCarty, the 17th, by same, John Loughery and Catharine McCarty; witnesses—Charles McClary and Catharine Gillen.
- Le Brun—Le Roy, the 24th, by same, Jean Le Brun and Marie Françoise Le Roy; witnesses—Joseph Claude Barras, Auguste Paul, Marie Louise Claude and Marie Louise Pellette.
- Cavanagh Cavanagh, the 28th, by Rt. Rev. M. Egan, Michael Cavanagh and Julia Cavanagh; witnesses—Jeremiah Cavanagh and Hugh McCafferty.
- McEver—Smith, November 1st, by Rt. Rev. M. Egan, Michael McEver and Catharine Smith; witnesses—Thomas McDavit and Eleanor Barr. [The names in this entry and the following, of marriages before Bishop Egan, are so ill-written as to be almost undecipherable.—F. X. R.]
- Keho [Kehoe?]—Hurley, the 2d, by same, Francis Keho and Anna Hurley, widow; witnesses—John Maher and Jane Curly [Hurley?].

- Liddy—McClean, the 4th, by same, Michael Liddy and Mary McClean; witnesses—Thomas McClean and William Anderson.
- Walls—Lucas, the 18th, by Rev. P. Kenny, John Walls and Eliza Lucas; witnesses—John and Catharine Connelly and Sarah Blair.
- O'Neil—Dixon, the 25th, by Rt. Rev. M. Egan, Hugh O'Neil and Sarah Dixon; witnesses—Mrs. Dow, Mrs. Newlin, Miss Duncan and Christopher O'Connor.
- Mealy—Cannon, the 27th, by same, Patrick Mealy and Mary Cannon; witnesses—Rev. P. Kenny and John Cannon.
- Ruly [?]—Waltman, the 30th, by Rt. Rev. M. Egan, Patrick Ruly and Mary Ann Waltman; witnesses—William and Hannah Waltman.
- Dixon—Dixon, December 8th, by same, James Dixon and Anna Dixon; witnesses—Dennis Dixon and Mrs, Newlin.

[Here following in the Register is this memorandum: N. B.—"Total of marriages performed to the 21, of Dec' 1813, as returned to the public Office of Phil'a this day—44 marriages." Therefrom it seems no report was made of the several ratifications (of marriages) nor of the two following ceremonies.—F. X. R.]

- Quinn—Bartram, the 30th, by same, Daniel Quinn and Anna Bartram; witnesses—Captain Phillips, P. McGuigan, J. H. Bartram, Miss Anna Massey, Phoebe Dickinson and Jane Pinchin.
- Crossin—McSherry, the 31st, by Rev. P. Kenny, James Crossin and Anna McSherry; witnesses—John McSherry, John Mooney and Mary Campbell.

Total for 1813, forty-eight marriages.

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MARRIAGES FOR 1814.

- Flood—Lawson, January 1, 1814, by Rt. Rev. M. Egan, Mathew Flood and Elizabeth Lawson; witnesses—Richard Smith, Judith Eliott and Mary Laud [Lloyd?].
- Durney-Ott, the 9th, by same, John Durney and Ann Mary Ott; witnesses-Joseph and Hannah Wigmore, Tobias Durney and Charles O'Hara.
- Waters—McSweny, the 13th, by Rev. Terence McGirr, Edward Waters and Bridget McSweny; witnesses—Miles McSweny and Dennis Shendan.
- ----, the 21st, by Rev. Vincent de Paul [Trappist], John Baptist Zephir and Felicité; witnesses-Jerome Fevrier and Mary Louisa.
- McCormick—Still, the 23d, by Rt. Rev. M. Egan, John McCormick and Nancy Still; witnesses—Patrick Jordan, John Ward, Hugh Mc-Genley and Bernard Morphy.
- Walsh—Mulcahy, the 27th, by same, James Walsh and Mary Mulcahy; witnesses—John and Laurence Mulcahy, Thomas McClean and Bartholomew Doyle.

- Allen-Mearer [?], February 4th, by same, Thomas Allen and Elizabeth Mearer [Measer or Weaver?]; witnesses-Patrick Bawhan, Margaret Philips, Mrs. "Domina" Mulchay and Mary Mearis [?].
- McLaniny [?]—Drake, the 6th, Rev. T. McGirr, John McLaniny and Elizabeth Drake; witnesses—Constantine McLaniny and Rachel Purvis.
- [Father McGirr penned his entries in an almost illegible hand.— F. X. R.]
- Martin-Martin, the 10th, by Rt. Rev. M. Egan, John Martin and Eleanor Martin; witnesses-Daniel Martin and William Dogherty.
- Meleneffy—O'Neal, the 20th, by same, Cornelius Meleneffy and Anna-O'Neal; witnesses—Bernard O'Neal, John Denver and John Meleneffy.
- Linten—O'Neal, the 27th, by Rev. P. Kenny, Samuel Linten and Elizabeth O'Neal; witnesses—Joseph and Rebecca Sturges.
- Chapron—Teterel, the 26th, by Rt. Rev. M. Egan, John Mary Chapron and Catharine Emilia Teterel; witnesses—Francis Hyacinthe Teterel, Mary Drout, [Two words here unreadable.—F. X. R.] Francis Teterel, Stephen Nidelet, James S. Duval, Peter F. Fontanges, M. A. Frenaye. [A daughter of this couple became the wife of the Honorable James Campbell, of Philadelphia, postmaster general of the United States.]
- Malbee—Dukrey, March 22d, by same, Jean Malbee and Marie Dukrey; witnesses—J. B. Faure, D. C. Lalanne, L. Leblanc and F. Cotibal.
- Echeverira—Madureira, April 2d, by same, John de Echeverira and Hannah de la Cruz Madureira; witnesses—John B. Longuefosse, Julia Basset, Tho's. Martinez and Josephine Madureira.
- McEntire—McGinley, the 12th, by Rev. P. Kenny, Darby McEntire and Anna McGinley; witnesses—Rev. Terence McGirr and James Boyle.
- Guillomette—, the 13th, by same, Bartholomew Guillomette and Jeanne Marguerite, French negroes; witnesses—Jean Mathieu, Marie Charlot and Laurette Noel.
- McConnel—Evans, the 14th, by Rev. T. McGirr, Patrick McConnel and Rachel Evans; witnesses—Daniel McConnell and Mary McGee[?].
- McGinly—McInulty, the 17th, by Rt. Rev. M. Egan, Cornelius McGinly and Mary McInulty; witnesses—James Doyle, Manasses McJodin [?], and [name illegible.]
- O'Connor—McGinnis, May 12, by Rev. P. Kenny, ratification of marriage before non-Catholic minister, between John O'Connor and Eleanor McGinnis; witnesses—Arthur McGinnis, [father of the bride], James and Rose Mooney and Catharine Gallagher.
- Maguire—Eneu, the 14th, by Bishop Egan, John Maguire and Anna Eneu; witnesses—James, Margaret, Samuel and Theresa Eneu.
- Davitt—Hartnett, the 19th, by same, Terence J. Davitt and Elizabeth Hartnett; witnesses—Joseph Erwin and Mary Davitt.

- Sans—Bloomfield, the 29th, by Rev. P. Kenny, Francis San Barbara Bloomfield; witnesses — Joseph Anthony and Eli Swetnam.
- O'Neil—Doyle, June 2d, by Bishop Egan, Keran O'Neil and Cat Doyle; witnesses—John P. Harper, Thomas Ricketts, Anne mond and Anastatia Maguire.
- Baron—, the 13th, by Rev. P. Kenny, Benjamin Baron and Genevieve Adeline, negroes; witnesses—Joseph Claude and Mary Fortunée Charlot.
- Mathieu, the 13th, by same, Jean Mathieu and Marie Ursule negroes; witnesses—Jerome Bosier and Mary Elizabeth.
- Guesnard—Herpin, the 20th, by Bishop Egan, Peter Theodore Gu and Mary Angelique Zelima Herpin; witnesses—Francis John Francis Canoye, Augustus Poupon and James Pointe.
- Farry—Dugan, the 26th, by Rev. P. Kenny, Patrick Farry and Car Dugan; witnesses—James O'Donnel, Darby Conway and Boyle.
- Keefe—Gill, the 29th, by same, ratification of marriage precelebrated before a non-Catholic minister, between John Kee Elizabeth Gill; witnesses—John and Anne de Echevaria.
- Dogherty-Browne, July 3d, by Bishop Egan, Hugh Dogher Margaret Browne; witnesses-Barny Kelly and Edward Mo
- [The foregoing is the last marriage at St. Joseph's recorded bishop of Philadelphia. He died less than three weeks later Joseph's house.]
- Doran—Fitzimmons [Fitzimmons?], the 9th, by Rev. P. Kenny Doran and Anne Fitzimmons; witnesses—John O'Brien an nard and John Fitzimmons.
- O'Connor—McDonnel, the 14th, by same, John O'Connor and McDonnel, alias Mullen; witnesses—John O'Connor, Ne Mary Logue and Anne Sheed.
- Davaux—McNulty, the 19th, by same, Aimé Davaux and Mar Nulty; witnesses—Pierre Martin and Eleanor Boyle.
- Marchand—Larodée, the 21st, by same, ratification of marriage b
 Louis Marchand at point of death—("moribundum"
 Catharine Larodée; witnesses——— Salignac and Mary C
 Morel.
- Donnaud—Duché, the 23d, by same, Abel Laurent Donnau Françoise Eugenie Duché; witnesses — Jacques Meyers, D'Michel, René Roch Duché and Gilbert Blancon.
- Jones—Hughes, the 28th, by same, John Jones and Rosanna H witnesses—Margaret Fagan and Bridget O'Donnel.
- Anthelo [probably Antelo]—Petune, August 6th, by Rev. T. 1
 M. Anthony Anthelo and Charlotte Petune; witnesses
 Echevaria and John B. Longuefosse.

- —, —, the 15th, by Rev. P. Kenny, Jean Pierre Antoine and Marie Catharine, negroes; witnesses Jean Michel, Charles L'Ange, Marie Antoinette, Fortunée Celesté Rose Charlot and Bridget Bibiane Charles.
- Keil—Keen, the 18th, by same, Elias Keil, non-Catholic, and Anne Keen, Catholic; witnesses—Henry Conway and William and Mary Hartley.
- Pringle—Scott, September 1st, by Rev. T. McGirr, William Pringle and Anna Scott; witnesses—John Morris [?] and John Money.
- —, —, the 4th, by Rev. Louis de Barth, John Peter Victorin and Mary Louisa Constance, negroes; witnesses Julian Cabai and Peter Joseph.
- [This is the first entry of Father Louis de Barth, administrator on the death of Bishop Egan. The right reverend Michael Egan, O.S.F., first bishop of Philadelphia, died at St. Joseph's house, on the 22d of the previous July. Father de Barth, as noted by Mr. Reuss in his transcripts, who adds thereto the observation that the said father "wrote a wofully poor hand," made his registrations in Latin.—T. C. M.]
- Frill—McGinly, the 10th, by Rev. T. McGirr, Patrick Frill, [perhaps Freel?] and Catharine McGinly; witnesses—Michael Devir and Michael McCue.
- Logue—McMaklin, October 6th, by same, William Logue and Mary McMaklin; witnesses John Moy [or Mory], and George [last name illegible.]
- Morer—Loflen, the 16th, by same, John Marie Morer and Mary Pe—Loflen; witnesses—Joseph Chenway [?], Francis Herils, Joseph Mathieu Claude Amable Braseur, Robert Peter Brancin [?] and Doctor Monges.
- Brandon—Griffeth, the 27th, by same, John Brandon and Elizabeth Griffeth; witnesses—Elizabeth Lawrer and Joseph Wigmore.
- Conry—Adams, the 29th, by same, John Conry and Martha Adams; witnesses—Martin Curry, Dennis Fox, Benjamin Thomas and George Bruce [or Pruce].
- Beaujean—Ambo, the 31st, by Rev. L. Barth, Louis Beaujean and Ursule Ambo, negroes; witnesses—Pierre Joseph and Jean Michel.
- McDonaugh—Waddle [?], the 31st, by Rev. T. McGirr, Michael Mc-Donaugh and Margaret Waddle [?]; witnesses Peter and Joanna
- Vilallave—Marini, November 3d, by Rev. L. Barth, Joseph Vilallave and Catharine Marini [or Charini?]; witnesses—Laurence Astolfi, Peter Manfredi and Joachim Gorges.
- Allingham—Vasbirder, the 3d, by Rev. T. McGirr, William Allingham and Elizabeth Vasbirder; witnesses—Dennis Fox and Anna [looks like] Trai—will.

- Duffy-Doughetty [Dougherty?], the 10th, by Rev. L. Barth, Joh and Isabella Doughetty; witnesses-Patrick Menemy and Dougherty.
- Dendelier-St. Croix, the 10th, by same, Augustus Dendelier a toria St. Croix; witnesses-Joseph Saulnier, John le Grai octoroon-of African stock. [Mr. Reuss observes that in ginal, the words, which he renders as "octoroon, - of stock," appear thus: "Oct. Afr'na stirpe."—T. C. M.]
- McMullin-O'Coner, the 17th, by Rev. T. McGirr, Archibald M and Sarah O'Coner; witnesses-Daniel McMullin and Anna I
- Desnoyers—, the 24th, by L. Barth, Paul Desnoyers and Theresa; witnesses Joseph Claude Barras and his wife, (oc of African stock).
- Dolton [Dalton]—Brown, December 6th, by Rev. T. M. McGirr, Dolton and Elizabeth Brown: witnesses Jeremiah Cavena Patrick Kennedy.
- -, -, the 22d, by Rev. L. Barth, St. Paul and Emilie negroes; witnesses - Francis Claude and Corte, octoroo African stock.
 - Total for 1814, fifty-five marriages.

MARRIAGES FOR 1815.

- Magri —, January 7th, 1815, by Rev. L. Barth, Alexius Mag Mary Roselle; witnesses-Fr Cavit and Joseph Bruquer.
- Dogherty-Malony, the 10th, by Rev. T. McGirr, William Do and Margaret Malony; witnesses - John Malony and T Astalphy.
- Warrin-Scully, the 11th, by same, James Warrin and Mary ! witnesses-John Worvis [?] and Margaret [may be Har Father McGirr's writing, as noted above, often defies trai ation.
- Bidd—Jocobson [Jacobson?], the 14th, by same, Wilmer Bid Abijal [Abigail] Jocobson; witnesses — Mathias Feratave Susan Fanvethhaven.
- Miles-Graham, February 5th, by same, Michael O'Brien Mile Gina Graham; witnesses-John Byrne, Elizabeth Hollowil Sarah Burns.
- O'Donnell-Brittain, the 5th, by same, James O'Donnell and Brittain; witnesses-Laurence O'Brien and John O'Donnel.
- -, ---, the 7th, by Rev. L. Barth, Jean Jacques and Marie Fo negroes.
- -, ---, the 7th, by same, Louis Bernard and Frances; witne Claude Barras and Jean François Diamant, negroes.
- McGinly-Gladny, the 26th, by Rev. T. McGirr, Hugh McGinly Mary Gladny; witnesses—Patrick Sharp and John Ward.

- Nendieu—Collin, March 28th, by Rev. L. Barth, Michael Nendieu and Mary Magdalen Collin; witnesses—Michel and Constantine Francis, octoroon of negro origin.
- ---, the 30th, by same, Jean Louis Claude and Mary Martha; witnesses-Joseph Claude Barras and his wife.
- Ferrill-Worbuk, the 30th, by Rev. T. McGirr, David Ferrill and Hannah Worbuk; witnesses-James and Henry Ferrill.
- Le Brun Madelaine, April 6th, by Rev. L. Barth, Vic. Gen'l, and Adm'r of this diocese, Charles François Eugene Le Brun, son of Charles Pierre Eugene Le Brun and his wife Louise Alexandrine De Mauduit, all of Paris, France, and Adélaide Louise Madelaine, daughter of Léonard Madélaine and his wife the Demoiselle de Monmignon; witnesses—Mathew Carey, Don Francisco Molinari, M. Rev. Terence McGirr and Adelaide Boulu. [In 1812, April 10, Fr. W. V. Harold names a "Francis Molinerio," likely the "Don Francisco Molinari" above.]
- Boyle—Hart, April 7th, by Rev. T. McGirr, Bartholomew Boyle and Catharine Hart; witnesses Peter Sharp and John O'Neil.
- ----, the 10th, by Rev. L. Barth, John Baptist Desiré and Mary Sophia, of negro origin; witnesses—Joseph Dutriel and Mary Fortunata Charlotte, octoroons of African stock.
- Conner—Gibson, the 18th, by same, Thomas G. Conner and Martha Gibson; witnesses—Isaac Lord and Rev. Terence McGirr.
- McGill-Kelly, the 20th, by Rev. T. McGirr, William McGill and Sarah Kelly; witnesses-Terence Smith, John Holmes and Anna O'Brien.
- Lepeyne—Lartigan, the 22d, by Rev. L. Barth, John Lepeyne [his signature looks like "Lapuyren"] and Adelaide Lartigan; witnesses—James Gallagher and John O'Neil.
- Delney-Davis, the 26th, by same, Hilary Francis Delney and Margaret Davis; witnesses-James Gallagher and John O'Neil.
- Thebault—Cross, the 20th, by same, Francis Thebault and Sarah Cross; witnesses—Benjamin Cross and Constance Thebault.
- [Note.—Benjamin Cross was among the famed musicians and organists of Philadelphia musical circles in the early part of the last century. A paper on "Catholic Choir Music in Philadelphia" by the late musical virtuoso Michael Hurley Cross, published in these Records for 1886-88, (ii. 117, sq), gives a deal of information on Mr. Cross and his compeers in the art realms of the Church.—T. C. M.]
- Parora—Peters, Mary 5th, by same, John Parora and Mary Peters, widow; witnesses—Joseph Fernandes and John Keffe.
- Morgan—Coppinger, the 8th, by same, Peter Morgan and Anna Coppinger; witnesses—John F. Diamond and John Hall, of African descent).
- Dikinson [Dickinson?]-Johnson, the 18th, by same, Richard Dikinson

- and Mary Johnson; witnesses-Charles Johnson and Rev. Terence McGirr.
- Nelson —, the 24th, by same, Charles Nelson and Joanna Adelaide, octoroons; witnesses — Joseph Reed and Mary Charlotte, all of African descent.
- Moon—Philips, June 1st, by Rev. T. M. McGirr, Hugh Moon and Eleanor Philips; witnesses—Patrick Sartan [Jordan?], John O'Brien and Patrick McCawl.
- Toy—McElroy, July 30th, by same, Henry Toy and Mary McElroy; witnesses—James McElroy, Anthony and Mary Rodgers and James Toner.
- Wide—Meens, August 1st, by same, John Wide and Gena Meens; witnesses—Robert McCawley, Gena McNulty and Mary Meens.
- Hamilton—McDevit, the 7th, by same, Elias Hamilton and Deborah McDevit; witnesses—John McGlincy and James McDevit.
- Derregh [more likely Darragh]—Wood, the 11th, by same, Archibald Derregh and Elizabeth Wood; witnesses—Patrick Sharp, John O'Neil and Brian Wills.
- Turkertin—McGlaghlin, the 11th, by same, George Turkertin and Catharine McGlaghlin; witnesses—John O'Neal and Bridget Dearmet
- ----, the 22d, by Rev. P. Kenny, Jean Pierre Pompay and Marie Rose, negroes; witnesses—Mary Cnarlotte, Charles Stephen and Esther Felicité.
- Roudnez—Bordier, the 22d, by same, Pierre Prosper Roudnez, in his dying moments, and Honorini Bordier; witnesses—Martha Castilion and Melanie Mary Carty.
- Philips—Philips, the 27th, by Rev. T. McGirr, Peter Philips and Bridget Philips; witnesses—Thomas and Mary Philips.
- Murtagh—Flevans [or Herans?], the 20th, by same, Charles Murtagh and Mary Flevans; witnesses—John O'Neil, Dominic Henry and Anna Mary Will.
- Sinnot—Sullivan, the 28th, by Rev. P. Kenny, William Sinnot and Mary Sullivan; witnesses—Edward Kirby, Elizabeth Le Roux and Catharine O'Kane.
- Jacob—Terrier [Servier], September 12th, by Rev. L. Barth, Peter Jacob and Sophia Terrier; witnesses—Joseph Bastile and Fortuné Chaffin.
- O'Farrell—Fricky, the 12th, by same, John O'Farrell and Rosina Catharine Fricky; witnesses—John O'Connor and William Blackwood.
- Buchey—Lefevre, the 14th, by Rev. L. Barth, Jean Baptist Buchey, son of Pierre Buchey and Marie Lazerac, and Marie Athenaide Lefevre, daughter of Robert Edmond Lefevre and Charlotte Lechien; witnesses—Jean Latour, Jean Baptist Herpin, Francis Herils and Pierre Gaudiehaud.

- Welsh—Dolin, the 14th, by Rev. T. M. McGirr, John Welsh and Sarah Dolin; witnesses—Robert Fiedt [?], Eliza Nagle, John Harris and Samuel King.
- McDonald—O'Field, the 17th, by Rev. L. Barth, Patrick McDonald and Catharine O'Field; witnesses—Patrick and Catharine McDonald.
- —, the 17th, by same, Peter Augustine and Mary Martha [negroes?]; witnesses—Claude and Juba Cabruil.
- Holahan—Baker, the 19th, by same, Jacob Holahan and Catharine Baker; witnesses—James Charleton and Anna Holahan.
- Foy-McGee, October 1st, by Rev. T. McGirr, Michael Foy and Mary McGee; witnesses-John Breslan and Robert Taylor.
- Coner—Allen, the 11th, by same, Daniel Coner and Sarah Allen; witnesses—James O'Neil and Anna M. Will.
- McGee—Askill, the 12th, by same, Edward McGee and Anna Askill; witnesses—Robert Allen, Hugh McGee and Robert C. Adems [Adams?].
- Lyons—Struht, the 22d, by same, Peter Lyons and Martha Struht; witnesses—Bernard and Catharine Ann McKee and John O'Neil.
- D'Espats-Richard, November 9th, by Rev. L. Barth, James D'Espats and Antoinette Richard; witnesses-Joseph Barron and John Petit.
- Buks —, the 18th, by same, Peter John Buks and Margaret; witnesses—Simon Hedriks and Marie Charlotte, octoroons of negro origin.
- Torres—Michelet, the 25th, by same, Bernard Torres and Loretto Michelet; witnesses—Francis Aug. Walcour and John Lagneec, octoroons of African descent.
- Brodly—McDonald, December 5th, by Rev. T. McGirr, Edward Brodly and Mary McDonald; witnesses—William McCormick, Catharine O'Donnel and Elizabeth McCafferty.
- Melizet—Santinier, the 6th, by Rev. L. Barth, Francis Melizet, of New Orleans, and Sophia Santinier, of San Domingo; witnesses—James S. Duval and Joseph Hilary Gubert.
- Dutruil —, the 14th, by same, John Dutruil and Dieudonné [in the text "Deodata"] Joseph; witnesses Peter Joseph and Joseph Gallovan, octoroons of African descent.
- Etter—Duborg, the 16th, by same, Phelquet Etter and Sophie Louise Duborg; witnesses—Henry Duborg and Louis Leblanc.
- LeRoy—de Launay, the 23d, by same, John Deplerta [?] Le Roy widower and Frances Gerdett de Launay, widow; witnesses—Thomas and Sarah Tully, Joseph Delaplain and John B. D. Perdnain [Perdriaux?].
- Dugan—Boughmer, the 24th, by Rev. T. McGirr, James Dugan and Mary Boughmer; witnesses—James Owens and John Laddin.
 - Total for 1815, fifty-five marriages.

MARRIAGES FOR 1816.

- Tripsy-Murry, January 7th, 1815, by Rev. T. McGirr, Edward Tripsy and Sarah Murry; witnesses-Hugh Tripsy and James Brown.
- Ellwell—Jones, the 22d, by same, Isaac Ellwell and Margaret Jones; witnesses—James Lafferty, Patrick Donoghy and Robert Will.
- Eakins—Miros, the 23d, by same, George Eakins and Catharine Miros; witnesses—Horman [sic, Hermann?] Miros and Sarah Dow.
- Donnelly—Hart, the 30th, by same, James Donnelly and Catharine Hart; witnesses—Patrick McCarty and Bernard McGann.
- McKay—McClosky, February 3d, by same, William McKay and Rachel McClosky; witnesses—John and Mary O'Conor.
- Darcy—Hawkins, the 6th, by same, Thomas Darcy and Mary Hawkins; witnesses—Luke Logan and Mary O'Donel.
- McGonigal—Smith, the 8th, by same, John McGonigal and Mary Smith; witnesses—John Haviland and Denison Sweeny.
- Cochlin—McGlaughin [McGlaughlin?], March 10th, by same, Thomas Cochlin and Anna McGlaughin; witnesses—Daniel Smith, Margaret Cavenagh and Anna Lyons.
- McGenti [McGinty?]—Brogan, the 14th, by same, Anthony McGenti and Bridget Brogan; witnesses—James McCambridge and W——.
- Nuttell—Ledent, the 15th, by same, George Nuttell and Hannah Ledent; witnesses—William and Anna Creswell.
- McCloskey—Murrin, April 15th, by same, Peter McCloskey and Anna Murrin; witnesses—Francis Mallin, Patrick Sharp and Caroline Sabtath [?].
- Simmons—Diver, the 19th, by same, James Simmons and Bridget Diver; witnesses—Benjamin John Diver and James Crouz.
- McDermott—Gallagher, the 24th, by same, Peter McDermott and Catharine Gallagher; witnesses—John Stevens and Gina White.
- Carroll—Colmeni, the 25th, by Rev. L. Barth, Walter Carroll and Adina Colmeni; witnesses—John Haknir and Sarah Valentine.
- Dougherty—Reynold, the 20th, by same, Philip Dougherty and Katy Reynold; witnesses—Edward Harlan and Edward Cox.
- Dixor [Dixon?]—Hannigon, May 2d, by Rev. T. McGirr, Dennis Dixor and Mary Hanigon; witnesses—John P. Harper and P. Redmond.
- Johnson—Roland, the 8th, by Rev. L. Barth, Henry Johnson and Mary Josephine Roland; witnesses—Epyrhane [sic, Ephraim?] Gelebert and Nicholas Cauvin.
- LaGraite—Ward, the 9th, by same, John LaGraite and Sarah Ward; witnesses—August Tondelir, negroes.
- ---, the 16th, by same, John Baptist Edward and Sophia Cloe Auger; witnesses-August Tondelir and Joseph Saulnier.
- Cassidy—Polk, the 19th, by Rev. T. McGirr, Hugh Cassidy and Sarah Polk; witnesses—Robert Polk, Robert Webb and Catharine Dempsy.

- Ward—Stilly [Stille?], the 30th, by same, John Ward and Liddy Stilly; witnesses—Patrick Sharp, John Ward, William McCormick and Anna Coyle.
- Towell-O'Ferry, the 30th, by same, Patrick Towell and Anna O'Ferry; witnesses-William Carrel, Dennis O'Ferry and Patrick Judge.
- Truet—Boseu, June 10th, by same, Partholomew Truet and Elizabeth Boseu; witnesses—Prosper Dyere Valli, Louis Leblanet and James McGuigan.
- deCastro—McIlheron [Wilkeson?], the 11th by same, Ramon de Castro and Margaret McIlheron; witnesses—Mathias J. O'Conway and Lino Dellemente. [An excellent paper on "Mathias J. O'Conway, Philologist, Lexicographer and Interpreter of Languages, 1766-1842," by Doctor Lawrence F. Flick, is published in these Records, for 1899, (x, 257 sq.)].
- Duffy—Taylor, the 15th, by same, Francis Duffy and Sarah Taylor; witnesses—John McGuigan and John O'Donell.
- ----, the 17th, by Rev. L. Barth, Jean Louis and Marie Louise; witnesses-Michael Oppallon, John B. Desire, Marie Antoinette Charlotte, octoroons of African blood.
- Ferat—Barthelmi, July 4th, by same, Charles Ferat and Catharine Barthelmi; witnesses—Francis Ferdenandas [Ferdinand] Lafond and Louis Odo.
- Scott —, the 8th, by Rev. T. McGirr, John Scott and Mary Joseph, negroes; witnesses—Theodat Mazere and John Michel.
- Aumel—Chrisher, the 18th, by same, Jacob Aumel and Julian[a] Chrisher; witnesses—Samuel Eneu and Stephen Barkus.
- Hampton—Longstreth, August 1st, by same, Alexander Hampton and Mary Longstreth; witnesses—Edward King, Bernard Ferris [correct form Fearis], and Mary Anna Stock. [Bernard Fearis, not "Ferris," one of the old-time schoolmasters, of Philadelphia, was associated in business with Mr. John Rudolph, "merchant," and one-time organist at St. Mary's church.—T. C. M.]
- Richardson—O'Neil, the 1st, by same, Charles Augustus Richardson and Sarah Theresa O'Neil; witnesses—Henry and Mary O'Neil,
- Le Maire—Alexis, the 10th, by Rev. P. Kenny, Stephen Le Maire and Mary Annetta Alexis; witnesses—Hippolyte Morris and Maria Antonia Celestina Rosa Charlot.
- Owens—McNuly [McNulty? McNeeley?], the 11th, by Rev. T. McGirr, John Owens and —— McNuly; witnesses—James Owens and Anna McNuly.
- Meehan-McClintick, the 19th, by same, Roger Meehan and Gena Mc-Clintick; witnesses-Timothy Currin and Catharine Meehan.
- ---, 21st, by Rev. P. Kenny, John Baptist Francis and Julia Marie, negroes; witnesses -- Stephen Le Maire and Marie Antonia Celes:ina Rosa Charlot.

- De Grandival—De Beaumont, the 24th, by Rev. L. Barth, John Henry Guigon De Grandival and Frances Felicité Sophia Trigaut De Beaumont; witnesses—Réné La Roche, Severin Antoine Salignac, Germain Combes and John Wilegrin, [but signed:] "Villegrain" and "Arnoux Trigaut de B."
- Kiersteed [?]—Boyle, the 31st, by same, Luke Kienfred [?] Kiersteed [?] and Bridget Boyle; witnesses—John Semson and John Donaghoo.
- Diamant—Williams, September 3d, by same, John F. Diamant and Mary Williams; witnesses Joseph Claude, John Lud [Ludovicus? Louis] Denis.
- Lynam—Minal [or Minally], the 8th, by same, Edward Lynam and Minal [or McInally]; witnesses—Henry Neal and Catharine Donnelly.
- Harkins—Coner, the 21st, by Rev. T. McGirr, Hugh Harkins and Sarah Coner; witnesses—Patrick Coner and James McCaffry.
- Farrin—Farrin, the 26th, by same, John Farrin and Sarah Farrin; witnesses—John Farrin, Edward Jeffers and James Ma—— [rest illegible].
- Lambert —, the 28th, by Rev. L. Barth, John Lambert and Mary Frances Elizabeth; witnesses—Stephen Le Maire, Peter Aug., all octoroons.
- Martin—Beaty, the 20th, by Rev. T. McGirr, Peter Martin and Mary Beaty; witnesses—Daniel, John and James Martin and James Bradly.
- Dunn—Drummond, October 16th, by same, Robert Dunn and Mary Drummond; witnesses—Hugh Sweeny and Catharine Kelly.
- Jhon [sic, or Thon]—Bermingham, the 24th, by same, Peter Jhon and Margaret Bermingham; witnesses—James Kennedy and Elizabeth Dogherty.
- Sharp—Coyle, November the 4th, by same, Patrick Sharp and Anna Coyle; witnesses—Thomas Richard, Henry Conver, Alex. Dogherty, James Coyle and John Nugent.
- Murphy—Guiry, the 7th, by same, James Murphy and Mary Guiry; witnesses—P. Harper, Daniel and James Guiry and William Clery.
- De Beaumont—Cherlet, the 14th, by same, Louis Frigaut De Beaumont and Elizabeth Frances Cherlet; witnesses—Daniel Bernard Charppentier, Germain Combes, John Wilegrain [Villegrain] and John Latour.
- McCan—Hithcock [perhaps Hitchcock], the 14th, by same, John McCan and Sophia Hithcock; witnesses—William Samuel, Benjamin Kelly and Elizabeth Rees [?].
- Keiser [or Heiser]—Ingram, the 21st, by same, Henry Keiser and Anna Ingram; witnesses—James Ryan, Mary and Elizabeth Ingram and Chestina [blank.]

Downing—Burrows, the 27th, by Rev. L. Barth, Robert Downing and Mary Burrows, widow.

Benson—Heys, the 30th, by Rev. T. McGirr, Paul Benson and Mary Heys; witnesses—Robert Clark, Michael Hey and John Gilmore.

Barbarani—Narvaille, December 20th, by Rev. L. Barth, Philip Barbarani and Sophia Narvaille; witnesses—John Os and Desire and Mary Charlotte, all octaroons of African stock.

Crepee—Morand, the 21st, by same, Victor Jean Marie Crepee and Jeanne Celeste Françoise Evelena Morand; witnesses—Augustin Sabel, Jean Louis Morand, François Herils and Pierre Gaudichaud. [The following witnesses are among the signers:]

Ferry Sabal,

Victorine Allieu,

Ladiska D'Espinose,

A. D'Espinose,

B. Bourdon.

Chambu—Maher, the 30th, by Rev. T. McGirr, Joseph J. Chambu and Mary Maher; witnesses—John McGuigan and James Will.

Total for 1816, fifty-five marriages.

MARRIAGES FOR 1817.

Dunn-Higgins, January 9th, 1817, by Rev. T. McGirr, John Dunn and Mary Higgins; witnesses-John Riley and Elizabeth Vincent.

McEvoy—Diamond, the 27th, by same, Edward McEvoy and Anna Diamond; witnesses — Arthur Earle [may be Toole], and John Scullin.

Quervelle—Monet, the 30th, by Rev. L. Barth, Anthony Gabriel Quervelle, son of John Gabriel, and Mary Anne Quervelle and Louisa Genevieve Monet, daughter of Peter and Genevieve Monet; witnesses—

[Signed:]

Pier Monet.

Nichelaus Gauny.

Louis Le Blanc,

Prosper "Desiratus" [thus in the Latin. Is not Désiré meant?] Valleé. Quigley—Casy, February 2d, by Rev. T. McGirr, James Quigley and Margaret Casy; witnesses—Hugh Sweeny, Con. O'Donel, Philip Murtha, Thomas Rafferty and P. McMahon.

Carr—Good, the 4th, by same, John Carr and Hannah Good; witnesses—William She[rest blotted] and Margaret Smith.

McManimen—Hayly, the 17th, by Rev. L. Barth, Henry McManimen and Helena Hayly; witnesses—Patrick Gallagher and James McManemin [sic, Manimen?].

Keating—Lawrer, the 17th, by Rev. T. McGirr, Hugh Keating and Honora Lawrer; witnesses—John and Daniel Lawrer.

Barron —, the 17th, by Rev. L. Barth, Benjamin Barron and Felician Emilia; witnesses—John Michael and Louis, all negroes.

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- ----, the 18th, by same, Nicholas Frederick and Marie Ros nesses-Michael and Jean Pierre, all negroes.
- Roussando—Reberer, the 22d, by Rev. T. McGirr, Henry Simoins sando and Elizabeth Reberer; witnesses—John Soares [Stand Josue L. Dolikia.
- Linnen-McCurdy, March 5th, by same, Henry Linnen and Estr Curdy; witnesses-Patrick Donnelly and James Doyle.
- Belancourt [?]—Gonzales, the 5th, by Rev. L. Barth, Alonzo Bel and Mary Felicia Gonzales; witnesses—Peter Pierora an Touze.
- Dearmet—McCambridge, the 8th, by Rev. T. McGirr, William I and Mary McCambridge; witnesses—James McCambrid Bernard McCabe.
- Le Brand—Roan, the 15th, by Rev. L. Barth, James Le Bra Rebecca Roan; witnesses—Soulier and Theebault.
- Hfeey [?]—Dempsy, the 18th, by Rev. T. McGirr, John Hfe Catharine Dempsy; witnesses—John Dempsy, William We Elizabeth Kerby.
- Henea—Middea, April 6th, by same, Louis Henea and C: Middea; witnesses—Robert and Rebecca Davidson.
- Farrin—Linch [Lynch?], the 17th, by same, Patrick Farrin and Linch; witnesses—Hugh Swiny [Sweeny], Thomas Gorm John Cullin.
- Allien—Shain [word blowed], the 17th, by Rev. L. Barth, Pete and Mary Shain; witnesses—Thomas Blair and Stephen N
- Hearkins—McDevitt, the 8th, by Rev. T. McGirr, Cornelius I and Mary McDevitt; witnesses—Martin Connor, John M and Cornelius McCarron.
- Le Brun —, the 10th, by Rev. L. Barth, Louis Nicholas Le B Mary Louisa; witnesses—Stephen Le Maire and Augustus
- Saville—Baker, the 15th, by same, John Saville and Elizabeth witnesses—William Bekit Woolfe and William Saville.
- Burk—Fow, May 4th, by Rev. T. McGirr, William Burk and Mawitnesses—Peter Riley and Catharine Russ.
- McCue—White, the 17th, by same, Edward McCue and C White; witnesses—William Kelly, John Travers, William and Patrick McCue.
- Jhonson [sic, Johnson]—Russell, the 20th, by same, Andrew and Margaret Russell; witnesses—Robert Jhonson, John and John McGuigan.
- Simpson—Rodgers, June 3d, by same, Andrew Simpson and Rodgers; witnesses—James Alcorn and Daniel Creth.
- Ratel—Rencercey, the 11th, by Rev. L. Barth, Philibert Ratel a Joanna Rencercey; witnesses—Francis and Sarah Thiebar Heredia—De Onis y'Gonzales, June 23d, by Rev. L. Barth, Sir

text] "Dominus" Joseph de Heredia y Begines, son of Sir "Domini" Narcisse de Heredia y'Spinola, of the royal and most renowned Order of the Most Holy Conception of the Blessed Mary ever Virgin, commonly known as the Order of Charles III., and Lady [in the text] "Domina" Mary Mercedes Begines de los Rios y' Bajerano in Spain"... on the one part, and Madame [in the text "Domicella"] Narcissa De Onis y Merklein, daughter of His Excellency, Sir Luis De Onis y'Gonzales, Knight Prebendary of the Royal Equestrian Order of the Most Holy Conception of the Blessed Mary ever Virgin, commonly known as the Order of Charles III., . . . also Grand Cross of the Royal American Order of Isabella the Catholic, . . . Ambassador Extraordinary and Minister Plenipotentiary of His Catholic Majesty to the United States of North America, etc., etc.; witnesses-John William Hyde de Neuville, Colonel of Cavalry, and Knight of the Order of St. Louis, Official of the Legion of Honor, Ambassador Extraordinary and Minister Plenipotentiary of His Majesty to the United States of North America, and his wife Louisa Villeret, [also] Frances Stoughton, Clementina de Onis, Catharine Sarmiento, Miguel Cabral Norona, and his wife,

[Signed]

Luis de Onis.

A. M. J. Rouillè Marguy,

Hyde de Neuville,

Miguel Cabral Norona,

F. C. Sarmiento,

Narcissa de Onis,

Louise Villeret, Caroline Cottringer.

Kelly-Niles, July 6th, by Rev. T. McGirr, Michael Kelly and Catharine Elizabeth Niles; witnesses-Charles Donaghy and Mary Ann Niles.

---, ---, the 9th, by Rev. L. Barth, John Baptist and Donatina; witnesses—Benjamin and Charlotte, negroes and octoroons of African stock. [Thus the Registers, which make the same observation for the parties next following.]

—, —, the 9th, by same, Benjamin and Joanna Clark; witnesses— Louis Dennys and Augustus Paul, all negroes and octoroons.

Deschamps—Coupart, the 19th, by same, Edmund Hilary Deschamps and Mary Coupart; witnesses—Rev. T. McGirr and Mary Will.

Kelly-Galliher the 19th, by Rev. T. McGirr, Thomas Kelly and Anna Galliher; witnesses-Robert Dunn, Elizabeth Dowling and Robert Webb.

Sheriff—Dillon, the 21st, by same, Charles Sheriff and Rosanna Dillon; witnesses—Richard Dillon and Margaret Fitzgerald.

O'Neil—Dawson, the 22d, by same, John O'Neil and Mary Dawson; witnesses—John McGuigan and Patrick Monagan.

Clare—Walis, the 24th, by same, Bartholomew Clare and Sarah Walis; witnesses—James Gorman and Samuel Kieth.

Cavanagh—Connell, the 29th, by same, Arthur Cavanagh and Anna

- Connell; witnesses—Andrew McDermet, Juliana Connell and S Jordan.
- McKeever—McDevit, the 31st, by same, Michael McKeever and garet McDevit; witnesses—Daniel and Anna Desmond and Fr Ryon [sic, but Ryan.]
- McNeil-Martin, the 31st, by same, Isaac McNeil and Anna Mawitnesses-Charles Wigmore, Anna Burdy and Mary Martin.
- Christy—McCroddan, August 12th, by same, Charles Christy Margaret McCroddan; witnesses—J. McConigal [sic, but Gonigal?], Sr., J. McGonigal, Jr., and Gina McCroddan.
- Augustin—O'Bryan, the 24th, by Rev. L. Barth, Joseph Augustin Mary O'Bryan; witnesses—James Welsh and Mary Ann Cod
- Connaghan—Diver, the 28th, by Rev. T. McGirr, Jeremiah Conna and Catharine Diver; witnesses—Alexander Divoff and Jena F
- Wigmore—Millener, September 28th, by Rev. L. Barth, Charles more and Elizabeth Millener; witnesses—Joseph McEnley Sarah Millener.
- McCarthy—Philips, October 11th, by Rev. T. McGirr, Samuel Carthy and Margaret Philips; witnesses—Francis Philips, M Sheridan and Gina Hamilton.
- Shepherd—Prigmore, the 16th, by Rev. P. Kenny, Collins Shephon-Catholic, and Angela Prigmore, Catholic; witnesses—Ma Atkins and George Williams.
- Scopin —, November 7th, by Rev. L. Barth, Peter Augustine 5 and Genevieve; witnesses—Florence Monday and John Th negroes.
- [Note.—"The last entries of the year 1817, after Father Barth's of November 7, are all in Father McGirr's hand who has set do the beginning of each one, the words—"ab eod.", which mean "same;" now, I don't think this is intended, as likely Father McGir self performed the ceremony each time, but made one error first "ab eod." This form he has continued down to March 1st fing; but on March 15, he signs his own name as having perform ceremony. However I continue to write "by same," as it so in the original.—F. X. Reuss.]
- Vanbrightly —, the 17th, by same, William Vanbrightly and Rosa; witnesses Jean Michel and Theodat Mezere.
- Scully—Powell, the 24th, by same, [but presumably by Father M—F. X. R.], Patrick Scully and Mary Powell; witnesses—(McColister and Archibald Dillon.
- McFadin—Malony, December 8th, by same, Stephen McFade Catharine Malony; witnesses—Eleanor Birn and T. M. [only given.]
- Cliff—Miros, the 25th, by same, John Cliff and Mary Miros; wi—Daniel O'Neil, Catharine Miros and —— [blank.]
 - Total for 1817, forty-nine marriages.

MARRIAGES FOR 1818.

- Clark—Blackwood, January 3d, 1818, by same, Robert Clark and Jena Blackwood; witnesses—Archibald Dixon, Elizabeth Kenny and Mary Blackwood.
- McKevir—Dunlevy, the 6th, by same, Peter McKevir and Mary Dunlevy; witnesses—John Dunlevy and Eleanor Burns.
- Cronin—Stocks, the 6th, by same, Eugene Cronin and Rosanna Stocks; witnesses—Edward Cronin and John Lilly.
- Henry—Henry, the 7th, by same, Felix Henry and Cecilia Henry; witnesses—Hugh Donaghy and Andrew Haslet.
- Morgan—Cassidy, March 1st, by same, Luke Morgan and Margaret Cassidy; witnesses—Andrew Higin and Patrick Feny.
- Wrights—Roads, the 12th, by Rev. L. Barth, Isaac Wrights and Barbara Roads; witnesses—Richard King and Samuel Conrad.
- Ingram-Mitchel, the 15th, by Rev. T. McGirr, James Ingram and Mary Ann Mitchel; witnesses-Maurice Brown and Eliza Ingram.
- Rodgers—Lenihan, [no date], by Rev. L. Barth, Joseph Rodgers and
 . Eleanor Lenihan; witnesses—Joseph Rodgers, Eleanor Green, N.
 Larken and Mary Scravendike.
- Harberger—Stauers, the 22d, by same, Henry Harburger and Elizabeth Stauers; witnesses—Harberger, father of the groom, and Stauers, mother of the bride.
- ----, March 17th, by Rev. L. Barth, Joseph David and Elizabeth; witnesses--Julian Cabeille and Peter Jerin, octoroons of African stock.
- —, —, the 21st, by same, John Blaise and Mary Zobeeca; witnesses —Julian Cabeille and Constantine Francis.
- Khal-Michenor, the 27th, by same, Nicholas Khal and Martha Michenor; witnesses-Anna Mary Will.
- Cunningham—Manery, the 31st, by same, Hugh Cunningham and Catharine Manery; witnesses—Rev. T. McGirr.
- Crift—Baker, April 19th, by Rev. T. McGirr, John Coleman Crift and Elizabeth Baker; witnesses—Stephen and Elizabeth Baker.
- Redfern—Meanis, the 19th, by same, Robert Redfern and Mary Meanis; witnesses—Dr. Daniel McVea and Susan McNulty.
- ----, Nouel, the 23d, by Rev. L. Barth, John Louis and Mary Nouel; witnesses—Peter Monneville [or Meneville,] and John Bernard, octoroons of African descent.
- Murray—Toodd, [sic, Todd], the 23d, by Rev. T. McGirr, Roger Murray and Henrietta Toodd; witnesses—Mathias Redmond and Mary Leonard.
- McCawley—Henry, the 25th, by same, Charles McCawley and Elizabeth Henry; witnesses—Charles McClosky and Sarah Brunny.
- Darrah—Dinnin, the 27th, by Rev. L. Barth, John Darrah and Elizabeth Dinnen; witnesses—James and Elizabeth Dare.

- [Note.—Following is part of an entry, dated the "28th," in McGirr's hand. But all the rest has been cut out, and this ev before the page was filled, as the space on the reverse of the sthe size of the portion so cut out—has been left blank.—The date is the only part left.—F. X. R.]
- McCabe—McCartny, May 7th, by Rev. T. McGirr, Patrick McCa Gena McCartny; witnesses—Daniel McCartny and Arthur Do
- Smith—Johnson, the 9th, by Rev. L. Barth, Jesse Louis Smit Rosanna Johnson; witnesses—Charles and Catharine Jo James P. Smith and Susan Polloc.
- Darragh—Smith, the 9th, by Rev. T. McGirr, Cornelius Darrag Mary Ann Smith; witnesses—Daniel McCue and Car Donnelly.
- Duperit—Du Branet, the 16th, by Rev. L. Barth, William Duper Mary Du Branet; witnesses—Frederic Du Brandt, Peter Co and Sarah Bart.
- Mery-Grallin, the 16th, by same, James Francis Mery, widowe Mary Joanna Grallin, widow; witnesses Charles Br Anthony Tessere and Simon Deaze.
- Gartland—Kenny, [probably May] the 28th, by Rev. T. McGirr Gartland and Elizabeth Kenny; witnesses—Patrick McGir James McGill.
- Barat—Busch, [no date], by Rev. L. Barth, Francis Barat and garet Busch, widow; witnesses—John Eckstein and (Merot.
- Tessere—Deopres [signed "Teisseire" and "Deprez"], June 20, b L. Barth, James Tessiere [sic,] and Josephine Depres; with John Armand Monges, Benjamin Canouze, William Pluret, ["Pluright"], Francis Tett, [signed "Tete"], and John B. I
- Dutilh—St. Martin, the 18th, by same, John Anthony Dutilh and Alexander Martine St. Martin; witnesses—Augustine Boy Joseph Commarque, Peter Bosquet, John Bosquet, John Bulle Clement, Anthony Stocker, Caroline Stocker, St. Martin, Bullet and A. Sigoigne.
- Dillon-Mumfred, June 23d, by Rev. T. McGirr, Richard Dillo Susan Mumfred; witnesses-Thomas Coleman, James McC and Hester ---.
- Kelly—McVay, July 2d, by same, Eugene Kelly and Eleanor M witnesses—Thomas McClean and & M. [rest wanting.]
- Crossing—Scandland [Scanlan?], the 7th, by same, Hugh Crossin Mary Scandland, witnesses—John Scandland and James She:
- Menige—Vatuier, the 25th, by Rev. P. Kenny, Oliver Menige ar zabeth Vautier; witnesses—Dominic Vautier and Barbara Ge
- Gilliams—Gilliams, August 1st, by same, Francis Gilliams and Eli Gilliams, [dispensed]; witnesses—Martin Corry and John Sur

- Knappe—Daucé [Doucé?], the 4th, by same, Philip Knappe and Cecilia Daucé; witnesses—Simon Daucé and Catharine Koockogy [?].
- Miller—Gaskill, the 5th, by Rev. T. McGirr, Mathias Miller and Mary Gaskell; witnesses—Charles Viddy and Phoebe Combs.
- Nolan—Elwel, the 7th, by Rev. P. Kenny, Miles Nolan and Susan Elwel; witnesses—Joseph and Philena Jacobs.
- Keating—Keating, August 12th, by Rev. P. Kenny, Vicegerent of the Vicar Apostolic, Louis Debarth, absent, and with dispensation granted by him in consanguinity, Jerome Keating and Eulalie Margaret Keating; witnesses—John Keating and Peter Provenchere.
- —, ..., 15th, by same, Pierre Louis and Marie Louise, negroes; witnesses Mary Fel[icité] Anton, Celeste Rosa Charlot and John Bapt. [Baptist?].
- McGinly—Boyle, the 16th, by same, Cornelius McGinly and Margaret Boyle; witnesses—James and Margaret McFadin.
- Moncey—McMenemy, the 18th, by same, Daniel Charles Moncey and Sarah McMenemy; witnesses—Rev. T. McGirr and Charles McMenemy, father of Sarah.
- Williams—Penn, the 20th, by same, Henry Williams and Alice Penn, negroes, witnesses—Barbara Snyder and Anna Fox.
- Lynch-Corbett, the 23d, by Rev. L. Barth, John Lynch and Joanna Corbett; witnesses—Rev. T. McGirr and Edward Nicholas.
- Barrera—Buzona, the 27th, by same, Emanuel Barrera and Luisa Buzona; witnesses—Michael Fernandez and Bernard Cessiones.
- Brown—Ingram, the 27th, by same, Maurice Brown and Eliza Gena Ingram; witnesses—Thomas Small and Elizabeth Johnson.
- Chateauneuf—Langlois, September 1st, by same, Hyppolite Chateauneuf and Columba Langlois; witnesses—John Louis Truehet [maybe Troubat], Joseph Mathieu and Catharine Denabre.

 Signed "Colombe L'Anglois."
- Frill—Boyd, the 14th, by Rev. T. McGirr, Patrick Frill [or Friel?] and Margaret Boyle; witnesses—Charles Boyle and Patrick Delany.
- Kelly—McFadin, the 16th, by Rev. L. Barth, Hugh Kelly and Margaret McFadin; witnesses — John Denviar, James Gorman and James McFadin.
- McKenna—McCabe, the 17th, by Rev. T. McGirr, Patrick McKenna and Elizabeth McCabe; witnesses—Eugene McCabe and Charles McKenna.
- McGlaughlin—McGlaughlin, October 3d, by same, William McGlaughlin and Catharine McGlaughlin; witnesses—John Synix and Mary Boyle.
- McGinly-Brown, the 4th, by same, John McGinly and Mary Brown; witnesses-John Dolton and Gena Varly.
- de la Martiniere—D'Estival, the 17th, by Rev. L. Barth, Jules Marie L'amadie Chasse-loup de la Martiniere, son of Antoine Chasse-loup

de la Martiniere and Elizabeth Gaillard, and Victoire Jos Bouttes d'Estival, daughter of Jean Paul Innocent Bouttes d'I and Marie Perine Noel Dauteyest; witnesses—Honore Bayol, Lalombe, J. B. Bessé, Jean Meraud, Fortuné Nathan, Ale Fournier, Pierre Gallard and A. Bouttes D'Estival.

[The grooms signs thus "Chasse-Loup [Wolf-hunter?]]
Martiniere."]

- Legay—Morin, the 24th, by same, Paul Legay and Charles F Morin; witnesses—Alexandre Victor Francis Morin, Peter Flagailet, [but signed "flajoulai"] Claudia Mori Claudina Francoise Morin.
- Nydy—Jacobs, the 24th, by same, Francis Nydy and Catharine J witnesses—Edward Anderson and Dennis Mahany.
- Dorstoppen—Sell, the 25th, by Rev. L. Barth, Henry Dorstopper Joanna Sell; witnesses—Francis Tobar and Elizabeth Spinner
- Boyle—Walls, the 27th, by Rev. T. McGirr, Bernard Boyle and I Walls; witnesses—Edward Duffy and Mary Murphy.
- Breen—Trainer, the 29th, by same, Peter Breen and Anna Tiwitnesses—Francis Breuil, Eugene Hareput [or Hargout] Charles Sartoris. [But maybe correctly Sartori?].
- Forez—Gachette, the 31st, by same, Laurence Placide Fore Zelanie Melanie Gachette; witnesses—Henry Curcier, H. Fo Gustavus Gachette, Hortense Forez, Rogere Alex. Gachet Silvanie Gachette.
- Dealy—Philips, November 3d, by Rev. T. McGirr, Peter Dea Mary Philips; witnesses—Felix Develin and T. M. [Fathe Girr?].
- Chauveau—Lauzan, the 7th, by Rev. Louis Sibourd, Vicar Gene New Orleans, Antoine Joseph Chauveau, oldest son of Chaveau and Jeanne Cecile Lauzan, daughter of Mathurin Fi Lauzan and Marie Louise Guigue; witnesses—Claude A Brassier, Jean Marie Morin, Louis Emanuel Fort, Simon Joseph Matthieu, Joseph Beyle, Pierre Thouron, N. Th Louise Salvy, E. Vincent, Robt. P. Branie and E. F. Brasier.
- Cassaday—Richardson, the 12th, by Rev. L. Barth, Patrick Ca and Mary Richardson; witnesses—William Friel and Cat Stayly.
- Flagherty—Black, the 15th, by Rev. T. McGirr, Edward Flagher Anna Mary Black; witnesses—Patrick Sharp, John E. Risdal, Rifdall and Sarah Ann Boon.
- O'Neil—O'Neil, the 15th, by me, the undersigned, Vicar Apostolic [briefly a] dispensation granted by His Holiness, Pius VII., the good services of His Eminence, Cardinal Litta, as appears his letter written to me from Rome this present year, on the

- day of [both dates however wanting], Henry O'Neil and Mary O'Neil; witnesses Rev. T. McGirr, Rev. P. Kenny and Philip Smith. [Presumably it was Father Kenny, who writes himself as "Vicar Apostolic," and is one of the "undersigned" witnesses to the above marriage.—T. C. M.]
- Charier—Connie, the 17th, by Rev. P. Kenny, Louis Charier and Frances
 Connie; witnesses—John Remick and Joanna Halbert Dufourg—...
- Martin—Deschamps, the 21st, by same, Amadeus Nicholas Martin and Frances Deschamps; witnesses—Michael Herrant and Charles Hart Mildred.
- Plumb—Burk, the 26th, by Rev. T. McGirr, Joseph Plumb and Sarah Burk; witnesses—Bernard McGirr and Anna Simes.
- McHenry—Gay, December 1st, by same, Thomas McHenry and Margaret Gay; witnesses—John McNally and Thomas McClean.
- Reckles—Logue, the 10th, by Rev .L. Barth, Anthony Reckles and Margaret Logue; witnesses—Thomas Metz and Martha Bock.
 - Total for 1818, sixty-seven marriages.

MARRIAGES FOR 1819.

- Gorman—Ennis, January 14th, 1819, by Rev. T. McGirr, James Gorman and Anna Ennis; witnesses—John McGuigan, William Cannon and Anna Bray.
- Clifford—Doris, the 21st, by same Constantius Clifford and Mary Doris; witnesses—Joseph Courdin and James Gorman.
- McAlister [?]—Maneely, the 24th, by Rev. L. Barth, Randall McAlister and Anna Maneely; witnesses—John Burk and Alice Cammel.
- Casaubon—Caré, the 28th, by same, Mark Casaubon, son of John Baptist Casaubon, and his wife Victoria Frances Vaneker, now deceased, and Elizabeth Caré, daughter of Gabriel Caré and Anna Genevieve Le Moine; witnesses—Peter Henry Leuba, Francis William Idile Saulnier and Anna and John Baptiste Casaubon.
- Tolen—Shiels, the 30th, by same, John Tolen and Mary Shiels; witnesses—Thomas McCarrigan and George Dougherty.
- McClosky—Williams, the 31st, by Rev. T. McGirr, Michael McClosky and Eleanor Williams; witnesses—Martin Curry and Anthony Conlin.
- Kelch—Kelly, 31st, by same, James Kelch and Rosanna Kelly; witnesses—Mathew Berry and George Moss.
- Furrell—Collins, by same, Edward Furrell and Margaret Collins; witnesses—Thomas Fitzgerald, Bernard McGirr and John Wall.
- Murphy—Hinnion, the 6th, by same, Patrick Murphy and Elizabeth Hinnion; witnesses—Archibald Murphy, John McCoy and Richard Smith.
- Roy—Cavenagh, the 9th, by same, Bernard Roy and Sarah Cavenagh; witnesses—William Frull and T. J. McGirr.

- McGlaughlin—Hollahan, the 11th, by same, Peter McGlaughlin Hannah Hollahan; witnesses—Bernard McGirr and Susan John Hollahan.
- Garvey—Sweeny, the 11th, by Rev. L. Barth, James Garvey Catharine Sweeny; witnesses—Hugh Sweeny and Michael Ri
- Lafferty—Donaghy, the 12th, by Rev. T. McGirr, Bernard Lafferty
 Gena Donaghy; witnesses—William Frull, Bernard Roy, Wil
 Humer and Michael Donaghy.
- McNamee—McAleerr [sic, McAleer], the 14th, by same, Francis Namee and Anna McAleerr; witnesses—Hugh Tressy Caroline Ashly.
- Shannon—Warnock, the 15th, by same, Thomas Shannon and I garet Warnock; witnesses William Warnock and Cha Gallagher.
- Woods—Hilly, the 18th, by same, John Woods and Mary Hilly; nesses—Francis Mallon, Daniel McAleerr and Henry McM [McAnany, McNamee?].
- Wolf—Fisher, the 21st, by same, Peter Wolf and Louisa Fish witnesses—Laurence Astolfoi [rather Astolfi], Andrew W. George Blume and John Sink.
- Quigly—Adams, 23d, by same, Michael Quigley and Rachel Ada witnesses—James Money, John Ellison and John McGonigle.
- Bill—Gallagher, March 11, by same, David Bill and Mary Petroi Gallagher; witnesses—Mary McKinly and Ann Gallagher.
- Murphy—Devit, the 12th, by Rev. L. Barth, Martin Murphy and M. Devit; witnesses—Martha Cullin and Anna Shirkey [Sharke]
- Reyly—Abercrombi [sic, but Abercrombie], the 18th, by same, Barr Reyly and Joanna Abercrombi; witnesses—Mathew Bowel Elizabeth Andrews.
- Sweeny—Dunlap, the 19th, by Rev. T. McGirr, Edward Sweeny Catharine Dunlap; witnesses Charles Boyle and Margaret Nel
- McCrea—McGuire, the 25th, by same, Patrick McCrea and Eliza McGuire; witnesses—Bernard McGirr and Mary Keho.
- Fournier—D'Estival, May 1st, by Rev. L. Barth, Jules Alexan Fournier, son of Alexandre Fournier and Constance Wils Gervase, and M'lle Marie Louise Perine Bouttes D'Estival, daug of Jean Paul Innocent Bouttes D'Estival and Mary Perine N witnesses—Henry Bayol, Pierre La Combe, Joseph Besse, For Nathan, Jules Martiniere and Pierre Gallard.
- Rambier—La Tremovelle [but signed "Latremouville"], the 3d, same, Bernard Rambier and Marie La Tremovelle; witness Armand Rambier, Philip A. Saudor and Benjamin Thoims.
- Rey-Smith, the 9th, by Rev. T. McGirr, Anthony Rey and Fra Smith; witnesses-Martin Laws, Catharine McCabe and Eliza Baldwin.

- McDermot—Kelly, the 9th, by same, William McDermot and Grace Kelly; witnesses—John Duffy and Patrick Dougherty.
- de la Crepinière —, the 13th, by Rev. P. Kenny, Crepin de la Crepinière and Mary Justine, negroes; witnesses Peter Augustine, John Baptiste Désiré, Joseph Martin and Lisa Felix.
- Sweeny—Gallagher, the 13th, by same, Dennis Sweeny and Joanna Gallaher [probably Gallagher]; witnesses—John Kiernan and Ellen Jacobson.
- Hogan—Grady, the 16th, by Rev. T. McGirr, James Hogan and Judith Grady; witnesses—James McClean and Catharine Brown.
- Arthur—Hamilton, the 18th, by same, John Arthur and Gina Hamilton; witnesses—John Dixon, William and Martha Hamilton, John Arthur and Rebecca Morris.
- Fabruhesi—Lowderbeck, the 19th, by Rev. P. Kenny, Liberal Fabruhesi and Mary Lowderbeck; witnesses—Rev. John Mary Rosetti and Laurence Astolphi.
- Welsh—Dunlap, the 29th, by [probably] Rev. T. McGirr, Peter Welsh and Eleanor Dunlap; witnesses—Joseph Conner, Eliza Doris and Bridget Doris.
- Russial —, June 1st, by Rev. L. Barth, Nicholas Russial and Clara Victoria; witnesses—Peter Mendeville and Michael, all negroes, —octoroons of African stock.
- McCann—McGuire, the 3d, by same, William McCann and Helena McGuire; witnesses McGuire, mother [of the bride], Francis Meky and Catharine Cooper.
- Lawn—Hughs, the 5th, by same, Edward Lawn and Margaret Hughs; witnesses—Thomas Creegh, Constantine O'Donnel and Mary Edwards.
- Sweeny—Berve [?], the 6th, by same, Hugh Sweeny and Joanna Berve; witnesses—Patrick Dougherty and Margaret and Michael Dever.
- Reinaudt—Turner, the 10th, by Rev. T. McGirr, Peter Anthony Reinaudt and Clara Henrietta Onezima [correctly Onesima]
 - Turner; witnesses-F. Morteniaz and John B. X. Lauce.
- Dodds—Reyly, the 30th, by Rev. L. Barth, Robert Dodds and Catharine Reyly; witnesses—Thomas Cloney, Anna Boyle,—Reyly, the mother, [of the bride], and Patrick Sharp.
- Blair—Belts, July 6, by Rev. T. McGirr, Hartmen [correctly Hartmann] Blair and Mary Belts; witnesses—John Nevir and Sarah Gallagher.
- Kinsola [Kinsellat] Hanyan [or Harryan, but is not Hannigan meant], the 8th, by same, Jeremiah Kinsola and Anna Hanyan; witnesses—Richard Murphy and Catharine Hanyan.
- Carroll—Deny, the 8th, by same, James Carroll and Mary Louisa Deny; witnesses—Nicholas Hess, Elizabeth Noble and Mary Brown.

- Coyle—Reily, the 20th, by same, James Coyle and Hannah witnesses—Thomas Clony and Anna Sharp.
- Quin—Quin, the 24th, by same, Charles Quin and Eleanor Quin nesses—Eugene McCavill and Mary McKinly.
- Larkins—Abell, August 29th, by same, Patrick Larkins and I Abell; witnesses—James Callahan and Mary Abell.
- Daiman—Carrell, 30th, by Rev. L. Barth, John Daiman and Carrell; witnesses—John and Henry Carrell.
- Daly—Reed, September 2d, by Rev. T. McGirr, John Daly and Reed; witnesses—Emos [Amos?] Craix and Mary Wade.
- McBride—Crangle, the 4th, John McBride and Mary Crangle nesses—James Currin and Philip McCormick
- Hunt—Currill, the 4th, by same, William Hunt and Elizabeth C witnesses—Ruth and Andrew Johnson, Gideon and Eleanwood, Thomas Gibson and Elizabeth Harrison.
- Kerns-Ward, the 6th, by same, Anthony Kerns and Eleanor witnesses-Thomas Bellew and John Jonny.
- Burk—Flood, the 9th, by same, John Burk and Mary Flood nesses—Paul Reily and Cornelius and Rosanna Tully.
- De Brot—Blanc, the 16th, by Rev. L. Barth, John Francis De and Mary Frances Helena Joanna Blanc, daughter of Victo Mary Frances Blanc; witnesses—John Baptiste Bese, John I John Stephanas, John Guieu, Nicholas Augé and James Robert Malenfant.
- Brady—Brady, the 19th, by same, Farrell Brady and Mary I witnesses Robert Barns and James Bari [Barry].
- O'Neil—McBride, the 21st, by same, Arthur O'Neil and Ma McBride; witnesses—Edward McBride and Miles and Morris.
- McLean—Shannen, the 22d, by same, Thomas McLean and J Shannen, widow; witnesses—Mark Cannady [Kennedy?] Eliza Evry.
- Lyon—McCarty, October 14th, by same, Patrick Lyon and Ma McCarty, widow; witnesses—Stephen Morley, Edward H and Philip Smith.
- Bowls—McGahey, the 14th, by same, William Bowls and Eli McGaghey, widow; witnesses—James Peales, Catharine De and Margaret Sweeny.
- Morris—McManimi, November 5th, by Rev. T. McGirr, Hugh 1 and Anna McManimi; witnesses—Cornelius Ennis, Pa Grimes and John Doyle.
- Nugent-Martin, the 9th, by same, [by dispensation], Patrick N and Mary Martin; witnesses-James Harvey and Patrick Ea
- Berceau—Mark, the 23d, by Rev. P. Kenny, Daniel Berceau and Mark; witnesses—Oliver and Elizabeth Ménager.

- Thornhill—Needle, the 23d, by same, Patrick Thornhill and Mary Needle; witnesses—Charles Daly, Anna Hardway and Anna Watson.
- Develin—McCusker, the 25th, by same, Felix Develin and Catharine McCusker; witnesses—Anna and Eleanor Donnelly, Hugh and Rosetta Tracy and Catharine McMullen.
- Prudet—Morelli, the 27th, by Rev. S. F. Gallagher, Louis Prudet and Mary Louisa Morelli; witnesses—John Baptiste Besse and F. Busser.
- Tanguy—Perot, the 27th, by same, Peter Anthony Tanguy and Adelina Perot; witnesses, the same as above.
- Gallagher—McGonigal, the 29th, by Rev. T. McGirr, James Gallagher and Catharine McGonigal; witnesses—Patrick and Ter [sic, Terence?] McGonigal and James Gallagher.
- Carpenter—Guire [or Guere], December 1st, by same, Robert Carpenter and Catharine Guire; witnesses—Charles Dealy and Eleanor Duff
- Vy Vyan [Vivian?]—North, the 5th, by Rev. L. Barth, Henry VyVyan and Joanna North; witnesses—John Lou Azan and Joanna Theresa Azan
- McGuire—Early, the 10th, by Rev. T. McGirr, Philip McGuire and Anna Early; witnesses—Patrick Rafferty and Isaac Black.
- McNally—McCabe, the 16th, by same, John McNally and Catharine McCabe; witnesses—Patrick Boyle and Mary Laws.
- Gallagher—McGinly, the 26th, by same, Patrick Gallagher and Anna McGinly; witnesses—John McGuigan and John Sims.
- O'Hara—Cassidy, the 28th, by same, Henry O'Hara and Elizabeth Cassidy; witnesses—John School and Archibald Murphy.
- Garachen—Moore, the 30th, by Rev. L. Barth, Francis Garachen and Christina Moore, widow; witnesses—James Wallace, Charles Vivant, and Thomas Saul.
 - Total for 1819, seventy-two marriages.

MARRIAGES FOR 1820.

- Nicholas—La Brocesse, January 27th, 1820, by Rev. L. Barth, John Nicholas and Catharine Labrocesse; witnesses—La Brocesse and John Keffe.
- Keefe—Viart, the 31st, by same, James Keefe and Joanna Viart; witnesses—Barnaby and Catharine Queen, Nicholas Keefe and Elizabeth Barry.
- Genari—Hickman, February 6th, by same, Reniory Genari and Grace Hickman; witnesses—Zenobia Trabalice and John O'Reilly [?].
- Ambrosi—Clodworthy, the 10th, by same, James Anthony Ambrosi and Letitia Clodworthy; witnesses—Thomas Clodworthy, Hyacinth De Angeli and Mary Dearge [De Angeli?].

- Cather—Barry, the 14th, by same, John W. Cather and Elizabeth Ann Barry; witnesses—Garret R. Barry, George and Leineae [?] and David Cooper.
- Leonard—Hughs, the 14th, by same, John Henry Leonard and Rosanna Hughs.
- Queen—McMullin, the 15th, by Rev. T. McGirr, Charles Queen and Catharine McMullin; witnesses—Francis Queen and Eleanor Donnelly.
- McCue—Fannon, the 15th, by same, Patrick McCue and Elizabeth Fannon; witnesses—Francis Mellon and Catharine O'Neill.
- Frill-Steley, March 5th, by same, William Frill and Catharine Steley; witnesses-Philip Smith and James Butler.
- Fleming—Errety, the 9th, by same, Patrick Fleming and Elizabeth Errety; witnesses—Andrew Doyle and James Creony.
- Dealy—Wolven, April 6th, by same, Charles Dealy and Elizabeth Wolven; witnesses—James Cooper and Patrick Thornhill.
- Brown-McGlinigan, the 9th, by same, William Brown and Eleanor McGlinigan; witnesses-John McDevitt and James Forrest.
- Shiels—McGerrigall, the 10th, by same, John Shiels and Ellen Mc-Gerigall [sic]; witnesses—James Fisher and Terence McGerrigall.
- Milon—McDonald, the 10th, by same, Francis Milon and Catharine McDonald; witnesses—Stephen Sixt and Margaret Dougherty.
- McCoy—Scravendike, April 12th, by Rev. L. Barth, Joseph McCoy and Anna Mary Scravendike; witnesses—Peter, father, and James Scravendike, brother [of the bride.]
- Hurlée—Harkins, April 20th, by same, William Hurlée and Elizabeth Harkins; witnesses—Mary Dougherty and Sarah Lanex.
- Stockdale—Sheffer, the 23d, by same, John Stockdale and Margaret Sheffer; witnesses—Richard and Barbara Smith and Gerald Stockdale.
- Redmond—Redmond, the 24th, by Rev. T. McGirr, Mathias Redmond and Anna Redmond; witnesses—John Nugent and Bernard McGirr.
- Coed [should be Coad]—O'Conway, the 29th, by same, Patrick Coed and Anna Mary O'Conway; witnesses—Mathias O'Conway, Bernard McGirr and Michael Currin.
- Branch—Edwards, the 30th, by Rev. P. Kenny, Richard H. Branch and Georgiana Edwards; witnesses R. D. Davis and Mary Elizabeth Snyder.
- Duffy-Christy, May I, by Rev. T. McGirr, Philip Duffy and Gina Christy; witnesses-John McGuigan, James Currin and Margery Ferry.
- ---, the 3d, by Rev. P. Kenny, John Francis and Mary Louisa, negroes; witnesses—Peter Mondeville, Stephen Le Maire, Mary

- Antonia, Felicité Celestine, Rose Charlotte Dedé and Margaret Nicholas.
- Le Blanc—Armagnac, the 7th, by same, Felix Le Blanc and Mary Joanna Josephine Armagnac; witnesses—Peter Louis Boisier, Peter Charles Moligny, Marie Antoinette Philippe and Mary Eugenia Francis.
- Hiese-Stanford, the 11th, by Rev. T. McGirr, Edward Hiese and Martha Stanford; witnesses Rev. Mr. Hogan and John Montague.

[First appearance in these Registers of the reverend William Hogan, so prominent a short time after as an ecclesiastical storm-centre in the dishonorable onslaught against the Bishop of Philadelphia,—the right reverend Henry Conwell; and founder of the schismatic movement known now, as it was in his own day, as "Hoganism."—T. C. M.

Father Hogan's entries are hard to read. His words are incomplete; his letters ill-formed, and worse than all, in very minute character.—F. X. R.]

- Fisher—Cochran, the 15th, by same, Thomas Fisher and Mary Cochran; witnesses—Matthias Redmond and Henry Wills.
- Espanet—Megy, the 29th, by Rev. William Hogan, Augustus Espanet and Mary Megy; witnesses—Louis Crousillat and Louis John Latour.
- McDevitt—Cain, June 1st, by Rev. T. McGirr, Michael McDevitt and Mary Cain; witnesses—Thomas Heany and John Story.
- Crearan—Mayes, the 5th, by Rev. P. Kenny, James Crearan and Mary Mayes; witnesses—Margaret Duffy, Mary Ann Cody and Philip Reilly.
- Dale—Senis, the 17th, by same, Andrew Dale and Adele Senis, at the point of death; witnesses—Mary Fortunata Charlotte and Anna Morgan.
- Conner—Duffy, the 19th, by Rev. T. McGirr, Michael Conner and Margaret Duffy; witnesses—Thomas Cavenagh, Daniel Cosker and Joanna McGuigan.
- Rankeen [Rankin?]—Uncleson, the 27th, by same, John Rankeen and Catharine Uncleson; witnesses—Eleanor McGirr and Mary Reed.
- McBride—McGogen, the 28th, by same, William McBride and Gena McGogen; witnesses—Daniel McKeon, John Mullin, Archibald McKee and John Young.
- Morera [not Moreira?]—Trepanier, July 3d, by Rev. P. Kenny, Anthony Morera, widower, and Elizabeth Trepanier alias Loper, widow; witnesses—Paul and Mary Strahan.
- Coll—Earley, the 3d, by Rev. T. McGirr, James Coll and Catharine Earley; witnesses—Patrick Nugent and Eugene McCavill.
- O'Donnell—Dougherty, the 6th, by same, Dennis O'Donnell and Margaret Dougherty; witnesses—Rev. P. Kenny and Catharine Dougherty.

- Muroe—Bodwine, the 9th, by same, John Muroe and Catharine Bodwine; witnesses—John Wiler and Anna Wiltom.
- Grevaux—Angel, the 21st, by Rev. L. Barth, Lindor Grevaux and Mary Angel; witnesses—Peter Augustine and Mary Charlotte, all of African origin. [This entry is much blotted.—F. X. R.]
- Thompson—Toner, the 22d, by Rev. T. McGirr, David Thompson and Anna Toner; witnesses—John Eslin [Esling?] and John Fink.
- McGill—Beale, the 25th, by Rev. L. Barth, Michael McGill and Elizabeth Beale; witnesses—George and Mary Guenther, Catholics.
- [Why Father De Barth should in this sole instance add the term "Catholics," seems not explainable. His entries moreover are often hard to decipher, as he was a frequent blotter.—F. X. R.]
- Le Jambre—Rainier, the 27th, by same, John Peter Alphonse Le Jambre and Anne Rainier; witnesses—Julius Orty and Esther Crouta.
- Burns-Burns, August 6th, by Rev. T. McGirr, Peter Burns and Bridget Burns; witnesses-Patrick Higgan and John Hagy.
- Higgan—Dealy, the 6th, by same, Patrick Higgan and Mary Dealy; witnesses—Peter Burns and John Heaghy.
- [By "Heaghy" Father McGirr likely meant the same person as in the previous entry is "Hagy."—F. X. R.]
- ---, the 8th, by Rev. L. Barth, John Philip and Rosa; witnesses -Florent Mondé and Julian Cabenil, all of African stock.
- McGuire—O'Connor, —, by Rev. Wm. Hogan, John McGuire and Mary O'Connor; witnesses—Archibald Havelin, [Haviland?] and Rosalina Mooney.
- McCarty—Rodgers, the 17th, by Rev. T. McGirr, Thomas McCarty and Gena Rodgers; witnesses—Thomas Shannon and Elizabeth Lyons.
- Walter-Madrura [?], ----, by Rev. Wm. Hogan, Charles Walter and Frances Madrura; witnesses-Charles Joson and Rebecca Lord.
- Beckham [?]—Brenan, —, by same, William Beckham and Rosanna Mary Brenan; witnesses—Robert Dennis and Martha Brukland [Brookland?].
- McCoy—Murphy, September 3d, by Rev. T. McGirr, Thomas McCoy and Gena Murphy; witnesses—Patrick Murphy and Thomas McCoy.
- Scanlan-Wood, the 17th, by Rev. Wm. Hogan, Mathew Scanlan and Elizabeth Wood; witnesses Catharine Donnelly and James Brady.
- Dumor—Brent [or Pruet], —, by Rev. T. McGirr, Bernard Jules Dumor and Rebecca Brent; witnesses — Francis Berrul, Joseph Rocket and William Pruet [?].
- Nugent—Kane, the 17th, by same, John Nugent and Mary Kane; witnesses—Daniel Kane and James Gartland.
- Dolton-O'Donnell, the 19th, by same, James Dolton and Catharine

- O'Donnell; witnesses—James O'Donnell and Annora [sic, Honora?] Henderson.
- Brant—Declini, October 2d, by same, Frederic Brant and Mary Declini; witnesses—Jacob Francis Marin, Conrad Mantell, Marture Deuter and George Brogler.
- Crawley—Quen [Quin?], the 7th, by same, John Crawley and Mary Quen; witnesses—James Burk and Mary Dougherty.
- Cain—Nagle, the 7th, by same, Mathew Cain and Sarah Nagle; witnesses—James and John Nagle.
- McCaffry—Donnelly, the 13th, by same, Thomas McCaffry and Cecilia Donnelly; witnesses—James Heise and Susan McKeany.
- Goadhath [Gradbath, Gradhall, Goodhall?]—Lodge, —, by Rev. Wm. Hogan, Lewis Goadhath and Sarah Lodge; witnesses—Dominic Wodgote [Wadgate] and Margaret Lodge.
- Neil—Geehan, the 21st, by Rev. T. McGirr, John Neil and Anna Geehan; witnesses—Charles Dealy, Honora Gallagher and Honora Murphy.
- Heyley—Height, November 2d, by Rev. L. Barth, John Heyly and Anna Height; witnesses—John Sweeny and Julia Mathews.
- Days-Solindr, the 2d, by same, Fabrians Days and Lorena Smith, of negro origin.
- Gray-Lawder, the 9th, by same, Edward Gray and Elizabeth Lawder; witnesses-Alexander Ferrall and Robert Sutton, African origin.
- Brennon—Gallagher, the 11th, by Rev. T. McGirr, Edward Brennon and Anna Gallagher; witnesses—James Stockman and Joanna Cody.
- Bornauer—Zuber, the 11th, by Rev. L. Barth, Conrad Bornauer and Anna Mary Zuber; witnesses—Maurice and Mary Zuber, parents [of the bride.]
- La Bastain —, the 12th, by same, John Raymund La Bastain and Margaret Eugenia; witnesses—Peter Mandeville, Mary Fortunata and Mary and John Michel, of negro origin.
- Cooper—Weed, the 16th, by same, Joseph Cooper and Sarah Weed; witnesses—David and Catharine Cooper, parents [of the groom], and Conrad Cooper.
- Eanis—Fitzpatrick, the 19th, by Rev. T. McGirr, Cornelius Ennis and Bridget Fitzpatrick; witnesses—Patrick Connell and Margaret Fitzpatrick.
- McDermott—Cunningham, the 20th, by same, Richard McDermott and Gena Cunningham; witnesses—Hugh Dougherty and Francis Malone.
- Hepron [Hession?]—Murphy, —, by Rev. Wm. Hogan, Barnet Hepron and Elizabeth Murphy; witnesses—Alexander McLoughlin and Elizabeth Boyle.
- Bardin-Glispy [Gilespy?], December 14th, by Rev. T. McGirr, John

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Bardin and Mary Glispy; witnesses—Peter McDermott and Michael Dealy.

Cotiné—Jumeau, the 19th, by Rev. P. Kenny, Louis Cotiné and Mary Theresa Pierre Jumeau, negroes; witnesses—Cloe [sic, Chloe] Gertrude and Pierre Rossigerol, Africans.

Byrnes—Boyle, the 19th, by same, Patrick Byrnes and Catharine Boyle; witnesses—Anna Conwell and Ellen McGirr.

Bayard—Carroll, the 14th, by Rt. Rev. Henry Conwell, Richard Bayard and Mary Sophia Carroll; witnesses—Benjamin Chew, Mary Carroll, [sister of the bride] and Benjamin Chew, Jr. [The foregoing is the earliest registration of Bishop Conwell.]

Dealy—McCarty, the 27th, by Rev. T. McGirr, Joseph Dealy and Margaret McCarty, dispensed; witnesses—Dennis McCarty and Hugh Sweeny.

Viti—Redman, the 29th, by Rev. P. Kenny, Vito Viti and Martha Redman; witnesses—Anna Corcoran and Bernard Keenan.

[Note.—The last-named witness, afterwards a venerable missionary in the Catholic fields of Eastern Pennsylvania, was at this time a church student, and more than likely in deacon's orders. Bishop Conwell, who on his trans-Atlantic voyage from Ireland, had landed at Baltimore the 21st of the previous month, (November 21, 1820), had brought with him this "Bernard Keenan," whom he ordained two days later (than the date of the entry) January 1, 1821, to the sacred order of priesthood. Father Keenan was then sent to Lancaster, (Pa.), as assistant to the reverend R. P. Holland, whom he succeeded in care in 1821 as rector.—F. X. R.]

Flanigan—Blaney, the 31st, by Bishop Conwell, Patrick Flanigan and Sarah Blaney; witnesses—Louis and Mary L'Auranger and ——Reilly.

Total for 1820, seventy-five marriages.

MARRIAGES FOR 1821.

Patron-Landine, January 3d, 1821, by Bishop Conwell, Francis Patron and Margaret Landine; witnesses-Nicholas and George Battesta.

[Note.—From the entry under date of February 20, following, to the effect that that marriage was celebrated "in St. Joseph's church," it woulds appear that all the others were solemnized in St. Mary's.]

Gilday—Daly, the 7th, by same, Edward Gilday and Isabella Daly; witnesses—Peter Byrne and Patrick Higgans,

Heagarty—Heagarty, the 15th, by same, Andrew Heagarty and Anna Heagarty, second cousins, with dispensation; witnesses: Mary Heagerty, sister, [but whether groom's, or bride's not set down], and Catharine Kean.

Frazier-McGlaughlin, the 16th, by Rev. T. McGirr, William Frazier

- and Eleanor McGlaughlin; witnesses—Ezekiel Pew [Pugh?] and Henrietta Shade.
- Ford—Duncan, the 16th, by Bishop Conwell, Athanasius Ford, Catholic, and Mary Ann Duncan, not baptized, with dispensation from the Supreme Pontiff in disparity of religion; witnesses—Steiner and Duncan, father of the bride.
- Kennedy—Means, the 22d, by Rev. T. McGirr, Martin Kennedy and Mary Means; witnesses—[Rev.?] B. Keeran, Mary Duffy and Ann Cassidy.
- Peters-Lorranger, February 3d, by Bishop Conwell, Connor Peters and Margaret Lorranger; witnesses-Louis Lorranger, father [of the bride], and Rev. Bernard Keenan.
- Timmens—Murtagh, the 20th, by same, in St. Joseph's church; Francis
 Timmens and Ann Murtagh; witnesses Daniel Horan and
 Bridget Murtagh.
- Sloen [Sloan?]—Donnelly, the 20th, by Rev. T. McGirr, John Sloen and Anna Donnelly; witnesses—William Keegan, Sarah Monaghan and Eleanor McGirr.
- Hagan—Hyde, March 2d, by Bp. Conwell, George Hagan, widower, of Ireland, and Eleanor Hyde, widow; witnesses—Henry and Francis Hagan and John Cassedy.
- Higgens—McCarthy, the 5th, by same, Thomas Higgens and Anna McCarthy; witnesses—Rev. Bernard Keenan, John Pendeville and Daniel Brosne.
- Drexel—Hookey, April 23d, by same, Francis Drexel, son of Francis Joseph and Magdalen Drexel, and Catharine Hookey, daughter of Anthony Hookey; witnesses—Francis M. Drexel, Catharine Hookey, John L. Frederick, Francis A. Ryan, John Durney and Catharine Cooper. [All the witnesses to this marriage signed their names.]
- Long—Dixon alias O'Neil, the 23d, by same, James Long and Sarah Dixon, widow; witness—Archibald Randall. [Probably Judge Randall.]
- Forte-McClane, the 24th, by same, Robert Forte and Catharine McClane; witness-John McClane, etc.
- Moone—Marr, the 29th, by same, Robert Moone and Mary Charlotte Marr; witnesses—Luke Alexander, and Landry and Elizabeth Murphy.
- Shirkey [Sharkey?]—Daugherty, the 28th, by Rev. James Cummisky, Cornelius Shirkey and Eleanor Daugherty; witnesses—Bernard Daugherty and Pat. Latier [?].

McManus—Sweeny, the 28th, by same, Redmund McManus and Chatharine [sic, Catharine] Sweeny; witnesses—Thomas Balfe and Margaret Quigley.

[This Thomas Balfe had two sons who became priests, and two daughters who joined the Sisters of Charity. The priests were the Reverend Henry Balfe, who died young, and the Reverend Joseph Balfe, D. D., who for many years was a professor of dogmatic theology at the seminary of St. Charles Borromeo, Overbrook, Pa. One of the daughters, Helen, taught French at Madame Sigoigne's private school in Philadelphia before she entered the convent, where she was known as Sister Gertrude.]

- Lyons—Dempsey, May 4th, by Bp. Conwell, Mathew Lyons and Catharine Dempsey; witnesses—Mary Conwell, Mary McCarthy and Rev. —— Dwen.
- McCabe—Megare, the 6th, by Rev. James Cummiskey, Bernard McCabe and Mary Megare; witnesses—Patrick and Catharine Megare [Megan?].
- Aubert de Trazomain—Denvill, [or Denrill, Denvitt?], the 8th, by Bishop Conwell, Godfroi Marie William Aubert de Trazomain and Cecilia Denrill [or Denvill?]; witnesses—Peter Scantling and wife, and Anna Joanna Scantling.
- [The foregoing entry is very badly written, and much blotted.— F. X. R.]
- Donaghoe—Donnelly, the 10th, by Bp. Conwell, Hugh Donaghoe and Margaret Donnelly, of Tyrone, diocese of Derry, Ireland; witnesses—Bernard McAleer, Henry McManamee, etc.
- Waters—McGinnis, the 12th, by Rev. J. Cummiskey, James Waters and Bridget McGinnis; witnesses—Hugh and Sarah Harkins.
- —, the 12th, by same, Gilles Andre and Anastatia John, negroes; witnesses—John Depertier and Mary Collins.
- Dooros [Duross?]—Gallagher, the 14th, by Bp. Conwell, John Dooros and Catharine Gallagher; witnesses—Doyle and Eliza Carroll.
- Cox—Creley, the 16th, by Rev. J. Cummiskey, Conrad Cox and Anna Creley; witnesses—Bernard McNeil and P. F. Heyden.
- O'Conner—Baker, the 16th, by Rev. J. Cummiskey, Peter O'Conner and Elizabeth Baker; witnesses—[wanting].
- Shannon—Shannon, the 27th, by Bp. Conwell, John Shannon and Mary Shannon; witnesses—[signed] "Bernard Daly," "James Bell" and "L. Perdriaux."
- Cushan—McManamee [McNamee or McMenamy?], the 27th, by same, Michael Cushan and Bridget McManamee; witnesses—William Byrne and James McManamee.
- Carlin—Dowlin, the 29th, by Rev. J. Cummiskey, Michael Carlin and Mary Dowlin; witnesses—Philip Carlin and Juliana Cavenagh.

- McLaughlin-McLaughlin, June 2d, by Rev. J. Cummiskey, James Mc-Laughlin and Anna McLaughlin; witnesses-Cornelius Ennis and Sarah McLaughlin.
- Desmond—Thompson, the 12th, by Rev. Wm. Hogan, James O. Desmond and Clementine Lloyd Thompson; witnesses—Daniel J. Desmond and Archibald Randall.
- McGowan—McCarty, the 12th, by same, Henry McGowan and "Allas" [sic. Alice] McCarty; witnesses—Patrick Wins and Anna Bolan.
- Cigan [Kegan?]—Lapin, the 17th, by same, Patrick Cigan and Catharine Lapin; witnesses—John Boyle and Bridget O'Donald.
- McMannaman [McMenamin?]—Traner, the 26th, by Rev. Samuel [Sutherland] Cooper, Neale McMannaman and Margaret Traner; witnesses—Henry McMannaman and Catharine Hannagan.
- Durney-Maginis, the 29th, by Rev. J. Cummiskey, Tobias Durney and Margaret Maginis; witnesses-Paul Durney and Mary Bartin.
- McCloskey-Hillin, July 25th, by same, Patrick McCloskey and Mary Hillin; witnesses-Bernard Laverill and Rosanna Hillin.
- Sweeny—Burke, the 31st, by same, Daniel Sweeny and Anna Burke; witnesses—William Cannon and Thomas McCann.
- Ferris—Robinson, August 6th, by same, James Ferris and Mary Robinson; witness—Edward Kenny.
- White—Reed, the 21st, by same, John White and Anna Reed; witnesses
 —William Davis and Eleanor Mackey.
- O'Neil—Flahaven [Flahavan?], the 30th, by Rev. J. [sic, but properly T. that is] Heyden, John O'Neil and N—— Flahaven; witnesses—Dom. [Dominic?] Crow and —— Connelly.
- Dbonerch [?]—Gelleger, September 5th, by Rev. Thomas Heyden, Mathew Dbonerch and Ellena Gelleger [Gallagher?]; witnesses—Patrick Sharp, Joanna Dempsey and F. H. Tacy.
- McMullen—Stafford, the 5th, by Rev. J. Cummiskey, Archibald McMullen and Eleanor Stafford; witnesses—Keran O'Neal and Sarah McGuigan.
- Francis—Curtis, the 5th, by same, John Francis and Mary Ann Curtis; witnesses—John Michael and Mary Charlotte.
- Miers [Myers?]—Burke, the 15th, by Rev. T. Heyden, Joseph Miers and Mary Ann Burke; witnesses—Cornelius Tiers and Miers.
- Thirpatruth [Kirkpatrick?]—Curran, the 21st, by Rev. Tho's. [not finished, but Heyden], George Thirpatruth and Mary Curran; witnesses—I homas Curran and Elizabeth Cassidy.
- Dugen—Sweeny, the 28th, by Rev. T. Heyden, Timothy Dugen and Margaret Sweeny; witnesses—Sarah Row [?], and Eliza Robins.
- Maypel—Evens, October 16th, by Rev. J. Cummiskey, John Maypel and Hannah R. Evens; witnesses—Rev. Samuel Cooper and Rev. Thomas Heyden.
- Eccles—Besling, the 12th, by Rev. S. Cooper, William Eccles and Catharine Besling; witnesses—Cornelius and Rosanna Besling.

- McPake—McAlister, the 19th, by Rev. Charles Kearns, Hugh McPake and Bridget McAlister; witnesses—John Schools and John Henry.
- Bap—Laurend, the 28th, by Rev. S. Cooper, John Baptist Bap and Mary Victoria Laurend; witnesses—Leo Peyrotte, etc.
- Simon—Austin, November 1st, by Rev. C. Kearns, Jacob Simon and Catharine Austin; witnesses—Henry Hunnigar and Elizabeth Crowley.
- de Castro—Frentelman, the 8th, by Rev. S. Cooper, Louis de Castro and Mary Ann Frentelman; witnesses—Manuel and Louisa Barera.
- McClasky—Astin, the 16th, by same, John McClasky and Matilda Astin; witnesses—Rev. Jas. Cummiskey and Bridget O'Donald.
- Gallon-Johnson, the 21st, by Rev. J. Cummiskey, Peter Gallon and Isabella Johnson; witnesses-Patrick M. Judge and Bernard Roy.
- Spence—Murphy, December 1st, by Rev. S. Cooper, Gabriel Spence and Hannah Murphy; witnesses—Charles McGuire, Edward McEvov and Mary Ann Kelly.
- Daugherty-Moor, the 2d, by Rev. J. Cummiskey, Barnard Daugherty and Mary Moor; witnesses-Barnard Moor and John McCer. [?].
- Lafferty—Early, the 15th, by same, Michael Lafferty and Hannah Early; witnesses—Barnard Roy and Mary Camion [name partly torn away].
- Bouvier—Azan, the 26tn, by Rev. S. Cooper, Daniel Bouvier and Jane Theresa Azan; witnesses—David Snowden, Joseph Wigmore and Cecilia Hannon.
- Von Denyger—Thal, the 30th, by same, Joseph Von Denyger and Mary Thal; witnesses—Theodor Von Denyger and Mary Braceland.

Total for 1821, sixty-one marriages.

MARRIAGES FOR 1822.

[Note.—In the following list of marriages for 1822, the copyist has set them down as recorded. The dates, as will be observed, are not consecutive—an oddity in registration elsewhere noticed in St. Joseph's registers,—that leads one to venture the opinion that the clerk made his registrations in pretty much any handy place the volume opened at; or else, as seems more probable, that the memoranda slips made out by the missionaries were handed in at long and unsettled intervals.

—F. X. R.]

- Strang—Higginson, January 6th, 1822, by Rev. J. Cummiskey, John M. Strang and Mary Higginson; witnesses—Philip Duffy and George Higginson.
- Fiss-McHeran, the 12th, by Bp. Conwell, George William Fiss and Bridget McHeran; witnesses-Catharine, Catharine Jane, Sarah and Edward McHeran and J. Smith.
- Vandergraft-Kennedy, the 13th, by Rev. S. [S.] Cooper, John W.

- Vandergraft and Margaret Kennedy; witnesses-Margaret McDonough, Ann O'Brien, Hannah Vandergraft and James Rue.
- Lewis—Christie, February 2d, by same, Samuel Lewis and Eliza Christie; witnesses—Archibald McMullen and Ellen Quinn.
- Donnelly—Murphy, the 10th, by Rev. J. Cummiskey, Hugh Donnelly and Margaret Murphy; witnesses—Luke and J. Donnelly.
- Devine—Clair, the 19th, by same, Patrick Devine and Henrietta Clair; witnesses—Daniel Thompson and Mary Shaw.
- Moor—Shaw, the 19th, by same, Barnard Moor and Eliza Shaw; witnesses—James McEleer and Dennis Sweeny.
- Daly—Graham, April 19th, by Rev. S. [S.] Cooper, John Daly and Patience Graham; witnesses—Rev. J. Cummiskey and Mary Duffey.
- Camphire—O'Conner, August 6th, by Rev. J. Cummiskey, William Camphire and Elinor [sic, Eleanor] O'Conner; witnesses—William McBride and James Dayle [names signed].
- Hamill—Hamill, April 19th, by Bp. Conwell, James Hamill and Hannah Hamill, with dispensation for impediment of third degree of consanguinity; witness—Michael Curren.
- Buchannan—McCany, —, by Rev. J. Cummiskey, William Buchannan and Isabella McCany; witnesses—P. McCosker and Timothy McCany.
- Kelly-Mullen, May 27th, by same, Cornelius Kelly and Susan Mullen; witnesses-Bernard Daly and John Kelly.
- Gildea—Creggan, June 5th, by same, Edward Gildea and Hannah Creggan; witnesses—Thomas Boyle and Patrick Higgins.
- Doyle—Greenville, the 9th, by same, Patrick Doyle and Margaret Greenville; witnesses—Laurence Doyle and William Drummond.
- Hughes—Hannigan, the 10th, by same Cornelius Hughes and Catharine Hannigan; witnesses—Patrick Daly and William Connor.
- Rafferty-Miller, the 16th, by same, Michael Rafferty and Mary Miller; witnesses-Thomas Rafferty and Bernard Reilly.
- Gallagher—Cody, the 16th, by same, Peter Gallagher and Mary Ann Cody; witnesses—Walter Dayli and Ann Cody.
- O'Donnell—Devlin, the 20th, by same, Anthony O'Donnell and Maji [sic, Maggie?] Devlin; witnesses—James Carney and Peter Philips.
- Ward—Stilly [Stille?], the 27th, by same, James Ward and Elizabeth Stilly; witnesses—John McConnell, etc.
- Doran—Brotton, the 27th, by same, John Doran and Anna Brotton; witnesses—James D. Rooney and John Brotton.
- Sweeny—Donoughy, July 28th, by Rev. W. V. Harold, Dennis Sweeny and Margaret Donoughy; witnesses—James Donoughy, Hugh Sweeny and John Love.
- McCawley—Cungel [Cunigel or Kunkle?], July 8th, by Rev. J. Cummiskey, John McCawley and Catharine Cungel; witnesses—Patrick Gorman and John Kelsh.

- Swift—Henderson, —, by same, Constantine Swift and Isabella Henderson; witnesses—William McManamy and Catharine Hughs.
- Boyle—Boyle, July 1st, by same, Edward Boyle and Anna Boyle; witnesses—James Solomon and Bridget Ristead.
- Thibault—Cain, the 1st, by Rev. W. V. Harold, Felix Thibault and Anna M. Cain; witnesses—Samuel Carpenter, Francis, Frederick and C. Thibault.
- [The following entry (in the original) is to be found among the registrations for the previous year 1821.—F. X. R.]
- "July 29, 1822. I the undersigned do certify that I have attended at the renewal of the matrimonial contract between Reuben Bennet and his wife Mary McCurdy on the 29th day of July, 1822, and gave the said parties the Nuptial Benediction at the same time, in the presence of Joseph Wigmore and Patrick McCoy as witnesses of the contract.
 - [Signed] HENRY CONWELL, Bishop of Philadelphia."
- Logan—Boyle, the 8th, by Rev. J. Cummiskey, Francis Logan and Catharine Boyle; witnesses—James Quigley and Daniel Kelly.
- McNamee—Pine, the 11th, by Bp. Conwell, Michael McNamee, widower, and "Leany" Pine, widow; witnesses David Joyce and George Mir—.
- Citti-Trabelesi, the 28th, by Bp. Conwell, John Citti and Fortunata Marie Trabelesi; also,
- Lucca—Ferrajo, same date, by same, Losano Lucca and Sarto Ferrajo; witnesses—John [Mary] Rossetti, Missionary Ap'le [i. e., Apostolic], "Mediolanensis," [i. e., of Milan, Italy], Ramien Gennari and L—— Gennari.
- Allanson—Andrews, the 12th, by Rev. W. V. Harold, William Allanson, Catholic, and Henrietta Andrews, non-Catholic; witnesses—Henry Smith, Patrick Hagan and Mary Andrews.
- Woods—Mallon, the 30th, by Bp. Conwell, Peter Woods and Mary Mallon; witnesses—Hugh Sweeny, Daniel Mallon, James Huey, Henry Conway and Patrick J. O. Connor.
- Boyle—McCracken, August 4th, by Rev. J. Cummiskey, Thomas Boyle and Eleanor McCrackin; witnesses—L. and Edward Gildea.
- Bransom—Cabel, the 4th, by Rev. W. V. Harold, Samuel Bransom and Deborah Mary Cabel; witnesses—S. and Elizabeth Meade.
- McCann—Daugherty, the 24th, by Rev. J. Cummiskey, Thomas McCann and Bridget Daugherty; witnesses—Con. Cox and Edward Kelly.
- Ferole—Thomas, September 5th, by same, Alexander Ferole and Josephine Thomas; witnesses—Mary Charlotte and John Thomas.
- Williard—Lecas, the 14th, by Bp. Conwell, William Jamais Williard, born in Maryland, of unknown parents, and Adelaide Lecas of San Domingo, negroes; witnesses Mary Charlotte, John McGuigan and Bibiana Charles.

Rammi [?]—Satinier [?], the 18th, by Rev. J. Cummiskey, John Rammi and Juliana Satinier; witnesses—Bernard Rambie and ——Michelone.

Horan—Murtha, the 26th, by same, Daniel Horan, Bridget Murtha; witnesses—Francis Timmins and James Doyle [names signed.]

Sterne—McGuire, the 26th, by same, William P. Sterne and Margaret McGuire; witnesses the same.

Chazournes—Brugiere, April 11, by Rev. W. V. Harold, Felix Chazournes and Louise Mary Brugiere, Catholics; witnesses— Adel. Charles Lacathon de la Forest, Louis Laij, Anthony Tesseire and Benjamin Canonge.

Devine—Crilly, —, by Rev. J. Cummiskey, Thomas Devine and Rosanna Crilly; witnesses—Bridget and Esther O'Donnell.

Murphy—Eneu, October 24, by Bp. Conwell, in which he testifies that he assisted at the marriage and gave the Nuptial Benediction to Patrick Murphy of Finvoy Parish, County Antrim, Ireland, a son of John Murphy and his wife Margaret; and—Theresa Enue, [Eneu], daughter of James Enue and his wife Margaret. This marriage was performed in James Enue's house and in their presences, and to which I subscribe my name and also the witnesses, viz.

Henry Conwell, Bishop of Philadelphia.

[Signatures]

Patrick Murphy | Married | Theresa Enue | Pair.

Charles Johnson.
John McCoy.
Archibald Murphy.
James Enue, Jr.
John Hains.
Eliza Hauptman.
Rev. Bernard Keenan.

James Enue, Sr. John Magin. Martha Cullin. Grace Enue. Louisa Enue. Anna Maguire.

[Note.—The foregoing registration written on a special double sheet of paper is to be found pasted in between pp, 180 and 181.—F. X. R.]

Nagle—Scully, November 20th, by Bp. Conwell, Patrick Nagle and Catharine Scully; witnesses—[all signed] William Murtha, Richard Joseph, Elizabeth A. [Magan?] and Mary Magan, Ellen Devitt.

Caze—Quade, November 5th, by Rev. J. Cummiskey, John Paul Caze and Jane Quade; witnesses—Jerome Rosseau and John Goutear.

[Note.—In the following entry—"Tete—Beylle"—, as appears, an error had been made by the original registrar in spelling the bride's middle name "Emma," instead of Irma, as it now stands. A note appended states as follows: "This was corrected by desire of Bishop Kenrick."

The right reverend Francis Patrick Kenrick, was consecrated, June

- 6, 1830, as coadjutor to Bishop Conwell, whom he succeeded in the see, in 1842. The above emendation then was eight years at least later than the blunder.—F. X. R.]
- Tete—Beylle, October 14th, by Rev. W. V. Harold, John Baptist Francis
 Tete and Josephine Irma Beylle; witnesses—John Villegrain,
 Anthony Teisseire, John R. St. Felix, James Teisseire, Joseph
 Sevelinge, Peter E. Trevalle, Paul Lajus, Joseph Mathew.
- Caffray—Evans, the 25th, by same, James Caffray and Susan Evans; witnesses John McGuigan, William McMichan and Margaret Macker
- Mooney—Campbell, the 27th, by Bp. Conwell, John Mooney, widower, and Mary Campbell alias Harry; witnesses—Thomas Balfe and Anna Conwell.
- Davis—Synnott, [no date], by same, John Davis, widower, and Mary Synnott alias Sullivan, widow; witnesses—Rev. Bernard Keenan and Anna Conwell.
- Doyle—Aigue [?], the 31st, by Rev. J. Cummiskey, Laurence Doyle and Anna Aigue; witnesses—Patrick Doyle, Richard Reilly and John Hannon.
- Donaghoe—Bradley, the 20th, by Rev. W. V. Harold, Daniel Donaghoe and Sarah Bradley; witnesses—John McAleer, Patrick Donogher and Ann McAleer.
- Page—Fitzmorris, December 12th, by Rev. J. Cummiskey, Goadfry [sic, Godfrey] Page and Mary Fitzmorris; witnesses Michael Burns and B. McGinnis.
- Hutcheson—McCready, the 5th, by same, James Hutcheson and Bridget McCready; witnesses—Rev. W. V. Harold and Dennis McCready.
- Compardon—Vauthier, December 10th, by Bp. Conwell, Jean Baptiste Compardon and Marguerite Josephine Vauthier; witnesses—John McGuigan, Elizabeth Parmentier and William Mullen.

Total for 1822, fifty-two marriages.

MARRIAGES FOR 1823.

- Smith—Field, January 6th, 1823, by Bp. Conwell, Samuel Smith, non-Catholic and Catharine Field, Catholic; witnesses—Mary Naff and John Field.
- Bosier—William, the 28th, by Rev. J. Cummiskey, John Bosier and Mary Williams; witnesses—John F. Dutruill and John Goutier.
- Chenaud—Cooper, April 12th, by Bp. Conwell, Peter Louis Chenaud and Catharine Cooper; witnesses William Johnson, J'shi [sic,] and Eliza Cravon.
- Owens—Waring, the 27th, by same, Peter Owens and Sarah Waring; witnesses—Eugene Mallon and Mary Kelly.
- O'Neill-Green, May 3d, by Bp. Conwell, Gilbert O'Neill and Elizabeth



MARRIAGE REGISTERS.

- Green; witnesses—Charles McCann, Pat'k. Marlow and John Greene.
- McColgan—Williamson, June 9th, by same, John McColgan, of Derry, Ireland, and Joanna Williamson; witnesses—Michael Williamson and his wife Margaret Cannon, William Cannon and Michael Mulholland.
- McEnulty—O'Neill, June 9th, by same, James McEnulty and Ellen O'Neill; witnesses—Alex. Gillen and John Carr.
- Picot—D'Espinville, May 22, by same, Mary Joseph Charles Picot and Louise Elizabeth Adelaide Glae d'Espinville, daughter of Charles Louis Glae, "Compte" [i. e., Count] D'Espinville; witness—Martin Martin.
- Small—Brady, April 24, by same, James Small and Anna Brady; witnesses—Dan'l. Brady, Thomas McManus, William McClusky, Michael Quin and Eliza Ann McKee.
- Duros [Duross?]—Schools, April 8th, by Rev. W. V. Harold, James Duros and Anna Schools; witnesses—John and Catharine Duros.
- Dever-McLaughlin, April 20th, by Rev. J. Cummiskey, John Dever and Rosanna McLaughlin; witnesses-P. Dougherty and Michael McLaughlin.
- Kelty-Farnen, the 26th, by Rev. John Walsh, John Kelty and Catharine Farnen; witnesses-John Daugherty, Joseph Wigmore and Unity and Grace Jeffers.
- McDevitt—O'Boyle, the 27th, by Bp Conwell, James McDevitt and Susan O'Boyle; witnesses—James Quigley and Eugene Mallon.
- Huttert—Segie, the 24th, by Rev. W. V. Harold, John B. Huttert and Delphine Segie, Catholics; witnesses—Joseph Barron and John Pernier.
- Magee—Parrew, May 19th, by Rev. John Walsh, Patrick Magee and Mary Parrew; witnesses—Anna Conwell and Bridget O'Donnell.
- ---, May 15th, by [?], Thomas Martin and Mary Louisa; witnesses-John Louis Denice and Mary Louisa Pierre.
- McColumn—McColumn, July 16th, by Rev. J. Cummiskey, Bernard McColumn and Mary McColumn; witness—Timothy Laferty.
- Johnson—Enue [Eneu], the 10th, by Rev. W. V. Harold, Charles Johnson and Grace Enue, Catholics; witnesses—Charles Johnson, James Enue and John Maguire.
- Reity—Ryan, August 5th, by same, Philip Reily and Catharine Ryan, Catholics; witnesses—Louis Ryan [should be Lewis], Philip Smith and Elizabeth Parmentier.
- Moore—Cook, May 2d, by Bishop Conwell, Thomas Moore and Bridget Cook; witnesses Anna —— etc.
- O'Neill—Green, May 4th, by [probably by Bishop Conwell] Gilbert O'Neill and Elizabeth Green; witnesses—Charles McCann and Joanna Green.

- McCoy—McDonnell, September 28th, by Rev. W. V. Harold, McCoy and Mary McDonnell, Catholics; witnesses—John Catholics Rooney, Margaret McGinnis and Dennis Cronan.
- Muldoon-Kean, the 28th, by same, Bernard Muldoon and Susan witnesses-Edward and Terence Quin, and Owen Laughlin.
- Constancio—Barrillie, the 23d, by same, Francis Solano Constanc Mary Julia Barrillie; witnesses—William Craig and John T
- McGinly—Fisher, October 3d, by same, Bernard McGinly and I Fisher; witnesses—Peter Flood and Rebecca Broom.
- O'Keefe—Redden, the 5th, by same, Daniel O'Keefe and Anna R witnesses—Patrick Redden, John Egan and John Canny.
- Purcell—Lucas, the 9th, by same, Charles Purcell and Helena Catholics; witnesses—Thomas Burke, William Murtha and cinth de Angeli.
- McNally—Brady, the 20th, by same, John McNally and Susan Catholics; witnesses—Charles Sharkey and Mary Sheridan.
- Mason—Kelly, the 21st, by same, Matthias Mason, non-Cathol Helen Kelly, Catholic; witnesses—Richard and Mary Ann S and Mary Tierney.
- Mackey—Bolin, the 21st, by Rev. J. Cummiskey, William Mack Anna Bolin; witnesses—John Collin and Catharine O'Neill.
- Barton—Sullivan, November 26th, by same, William Barton an Sullivan; witnesses—Henry Crampton and Mary Barry.
- Campbell—Neil, the 27th, by same, Michael Campbell and Juliwitnesses—Edward McQuaid and Henry Crilly.
- Thomson—Sproul, the 27th, by same, Patrick Thomson and Sproul; witnesses—John Cassiday and Hugh Dixon.
- Savage—McGill, the 4th, by same, Mathew Savage and Eleanor witnesses—Michael Kennedy and Bridget O'Donnell.
- Devlin-O'Neil, the 4th, by same, James Devlin and Sarah witnesses-Alex. Gillen and Catharine McCann.
- Smith—Clark, the 6th, by same, William Smith and Margare dalen Clark; witnesses—William Neff and John Smith.
- McMonigan—Coyle, [date not decipherable], James McMonig Catharine Coyle; witnesses—John Mallon and Catharine
- Rafferty—Clements, December 23d, by Bishop Conwell, Patrick I of Ireland, and Margaret Clements, of French Creek, County; witnesses—Rev. Bernard Keenan, Michael Curi John McGuigan.
- O'Madden—O'Conway, the 21st, by same, Cato Patrick B. O' and Isabel Edith O'Conway; witnesses:—P. and Matl Rebecca and T. O'Conway, Felix Merino and J. Mallon.
- Brady—Gilpin, the 28th, by same, James Brady and Sarah Gilp Catholic; witnesses—Henry Brady and Mary McElgin.
 - Total for 1823, thirty-seven marriages.

MARRIAGES FOR 1824.

- McCullogh—McGennis, January 2d, 1824, by Bishop Conwell, John McCullogh and Catharine McGennis; witnesses—Patrick Connolly and Anna Conwell.
- Donnelly—Martin, February 8th, by same, Luke Donnelly and Catharine Martin; witnesses—Hugh Donnelly and Margaret Murray.
- McLaughlin—Coleman, January 4th, by same, Alexander McLaughlin and Mary Coleman: witnesses—Henry and John Coleman and Alexander Verner.
- Warneck—McConnell, January 15, 1824, by same, Daniel Warneck and Margaret McConnell; witnesses—William Warneck and Edward McConnell.
- McGill—Cunning, February 7th, by same, John McGill, widower, and Anna Cunning, widow; witnesses—Joseph Lowry and Anna Conwell.
- Fitzpatrick—Donnelly, the 17th, by same, James Fitzpatrick and Anna Donnelly; witnesses—James Mallon and Patrick McDonagh.
- Young—McEnulty, the 9th, by same, Andrew Young, of Antrim, Ireland, non-Catholic, and Susan McEnulty, of Tyrone, Ireland; witnesses—John Mallon and Anna Conwell.
- Gawley—Holland, the 29th, by same, Richard Gawley, of Ireland, non-Catholic, and Eliza Holland; witnesses—Daniel McKenny and James Johnson.
- McCormick—Magee, March 1st, by same, Henry McCormick and Anna Magee; witnesses—John and Sarah McDermot alias McLaughlin.
- McGowan—Creighton, the 1st, by same, Mathew McGowan and Rebecca Creighton; witnesses—Terence Keegan and Benjamin Cross.
- Wade—Carrolan, the 6th, by same, John Wade, widower and Catechumen [sic], and Martha Carrolan; witnesses—Rev. Bernard Keenan and David Kane.
- McNally-Lyons, January 3d, by Rev. J. Cummiskey, William McNally and Catharine Lyons; witnesses-Edward Farrell and Daniel Lyons.
- Davis—Richard, the 10th, by same, William Davis and Mary Agnes Richard; witnesses—Peter Augustin and A. J. Michael.
- Donnelly—Brown, the 24th, by same, John Donnelly and Mary Brown; witnesses—Bernard Colgan and P. Thornhill.
- McAvey—Quin, the 11th, by Rev. W. V. Harold, James McAvey and Mary Quin; witnesses—Elizabeth Quin, John McLaughlin and Michael Dogherty.
- Verdery—Diehl, the 22d, by same, Mandoso Peter Verdery and Martha Diehl; witnesses—George G. Bryan, Mary Diehl, Stephen Amadeus de Granges and Mary Ann de Granges.
- Rememter—Lewis, the 29th, by Rev. J. Cummiskey, Joseph Rementer and Mary Lewis; witnesses—Hugh Mooney and A. J. Rementer.

- De Fintona—McShane, March 17th, by Bishop Conwell, Thomas Smith De Fintona and Anna McShane, of Omagh, in [County] Tyrone, Ireland; witnesses—John Cassidy and Eugene McGrath.
- Divine—Dogherty, —, by Rev. W. V. Harold, James Divine [Devine?] and Anna Dogherty; witnesses—John Thompson and John McGunnicle.
- Mooney—Kearney, February 8th, by same, John Mooney and Mary Kearney; witnesses—William McEage and James Deery.
- Donnelly-Martin, the 22d, by Bishop Conwell, Luke Donnelly and Catharine Martin; witnesses-Hugh Donnelly and Catharine Murray.
- Mullen—McNaughtin, March 1st, by Rev. W. V. Harold, John Mullen and Mary McNaughtin; witnesses—William and Rebecca McNaughton and John McNamee.
- Downing—O'Neil, the 15th, by same, John Downing and Catharine O'Neil; witnesses—William McNemany and John Cassidy.
- Harrison—Mulcahy, the 29th, by same, Thomas Harrison and Helen Mulcahy; witnesses—Morgan (sive Pelagius) Carr, James Irvinne and Robert Armstrong.
- Malony—Gueary, March 2d, by Rev. J. Cummiskey, M. Malony and Sarah Gueary; witnesses—J. Calily and S. Boner.
- Anderson—Hanlin, the 22d, by same, John Anderson and Bridget Hanlin; witnesses—William Fitzpatrick and James Parker.
- Galtin—McCann, April 9th, by Rev. John Ryan, Peter Galtin, widower, and Catharine McCann; witnesses—William MacNamanomi and James Smith.
- Denior, —, the 24th, by Rev. J. Cummiskey, William Denior and Mary Catharine, negroes; witnesses—J. Baptist and Mary Charlott,
- McCullogh—Barry, the 21st, by Rev. W. V. Harold, Charles McCullogh and Mary Barry; witnesses—Coles Tomkins and Joseph Lowrey.
- McCann—Duffy, the 23d, by Rev. J. Cummiskey, James McCann and Mary Duffy; witnesses—Bernard Riley and John Devinny.
- Burns—O'Donald, the 26th, by same, Mathew Burns and Ann O'Donald; witnesses—Patrick Horan and James McDonald.
- Sweeny—Daly, the 24th, by Bishop Conwell, Hugh Sweeny and Mary Daly; witnesses—James Donaghy, Mary Daly and Eliza Neagle.
- Quinn—Kerr, the 25th, by same, Thomas Quinn and Mary Kerr; witnesses—Patrick Wens and Mark McGowan.
- Paret—Chemin, the 28th, by same, Gregory Paret and Margaret Chemin; witnesses—Peter Fabre and Susan Aramegue.
- McCafry—Davis, the 29th, by Rev. J. Cummiskey, Patrick McCafry and Elizabeth Davis; witnesses—J. Clarke and Contine [sic, Constantine] Clifford.
- Turner—Collom, October 2d, by Bishop Conwell, Thomas Turner, widower six months, and Mary Collom, widow seven years,

with two children by a former marriage, a daughter fifteen years old and a son; witnesses — Rev. Terence James Donaghoe and Anna Conwell.

[The above "Thomas Turner" as appears from the entry, which is in Latin, was a "Textor," a weaver, whose residence is given as being at "N. 22 Giles Alley," though the Bishop wrote it "Gilles." "Giles at least in the spelling of it in the Philadelphia Directory for 1841, where Turner's occupation is set down as a "weaver." "Giles Alley" ran from 181 Cedar to 136 Lombard. Ib.—T. C. M.]

Sari—St. Georges, March 19th, by Bishop Conwell, Jean Mathieu Alexandre Steffanine Sari, of the Dep't. de la Corze, son of Thomas Steffanine Sari and his wife Mary Catharine Costa, on the one part, and Augustine Theodore Emma de St. Georges, of Cuba, daughter of Pierre Baudoise de St. Georges, and his wife Louise Helene Chappelle de St. Georges; witnesses [Signed]:

[The parents], Col. M. Cumber, Charles Lucien Bonaparte, Nath'l Fellowes. John Stokoe, R. La Roche,

Larkin—Daisy, May 9th, by Bishop Conwell, William Larkin and Rosanna Daisy, with dispensation, according to the rites of the Church in the presence of John Mallon and Ann Conwell.

[Signed] HENRY CONWELL, Bishop of Philadelphia.

- McDermot—Whelan, May 16th, by Rev. W. V. Harold, Michael Mc-Dermot and Margaret Wheland; witnesses—Joseph Lowry and Ann Conwell.
- Henniker—Manzinger, the 22d, by Rev. J. Cummiskey, Henry Hennicker and Mary Manzinger; witnesses—Elizabeth Crumley and James Simon.
- McDonaugh—Brady, June 1st, by same, Anthony McDonaugh and Mary Brady; witnesses—John Nowland and M. Brady.
- O'Hara—Daugherty, the 5th, by same, Daniel O'Hara and Mary Daugherty; witnesses—John Mulloney and Alexander McConnell.
- Rone—Boyle, the 7th, by same, Michael Rone and Mary Boyle; witnesses—John Mooney and Mary Loughrin.
- Donnolly—Carr, the 17th, by same, Patrick Donnolly and Mary Carr; witnesses—Patrick Grimes and Margaret Hill.
- Boisier—Delbreuil, the 19th, by same, Peter Louis Boisier and Mary Felicité Delbreuil; witnesses—Jerome Boisier and John Brown.
- Mooney—McLaughlin, the 22d, by same, John Mooney and Mary Mc-Laughlin; witnesses—Michael Rone and James McCready.
- Diney—Kelly, the 12th, by Rev. W. V. Harold, Charles Diney and Bridget Kelly; witnesses—John Kelly, John Brown and John Dever.

- Collins—Carman, the 13th, by same, James Collins and Mary Carman; witnesses—William O'Moran and Catharine Downing.
- Brulté—Peers, the 21st, by same, Peter Brulté and Sarah Cecilia Peers; witnesses—Sebastian Henrion, Peter Jauretche, John Brailte, Eliza Janau and Eliza Peers.
- McIleer—Tracey, the 14th, by same, John McIleer and Catharine Tracey; witnesses—James McBride and Anna Donnelly.
- de Bolla—Armstrong, the 22d, by same, John Manuel de Bolla and Sarah B. Armstrong; witnesses—William Vinyard, and Rebecca Burns.
- Hood—Cavenaugh, the 24th, by same, William Hood and Elizabeth Cavenaugh; witnesses—William Alexander, Sarah and James Cavenaugh and Sarah Hood.
- Loughrin-Mellon, the 27th, by Rev. J. Cummiskey, John Loughrin and Bridget Mellon; witnesses-Peter Wood and Peter Laughrin.
- O'Lary—Duane, the 27th, by same, John O'Lary and Joanna Duane; witnesses—Cary and Jeremiah O'Leary.
- Trener—Mathews, June 6th, Pentecost Sunday, by [probably Bishop Conwell], John Trener, of New York, and Catharine Mathews; witnesses—Catharine, Alice and Rosaline Mallon, etc.
- La Roche—Ellis, July 2d, by Rev. W. V. Harold, René Marc Marie La Roche and Mary Joanna Ellis; witnesses—Nathaniel Ware, Joseph Anthony Mathieu, John Bell, Robert Eglesfeld Griffith and Hugh Lenox Hodge.
- Synam [Lynam]—Magennis, the 8th, by Rev. John Ryan, Thomas Synam and Mary Magennis; witnesses—Bernard Collins and Arthur Magennis.
- McDonald—Murphy, the 11th, by Rev. J. Cummiskey, Patrick McDonald and Elizabeth Murphy; witnesses—Daniel McGinnis and Catharine McDonald.
- Donnelly—Dunn, the 13th, by Rev. W. V. Harold, Patrick Donnelly and Hannah T. Dunn; witnesses—Charles R. Day, Mary Marshall and Margaret Sweeny.
- Carraguit—O'Hara, the 19th, by Rev. J. Cummiskey, Michael Carraguit and Julia Anna O'Hara; witnesses—Michael Mathew and Patrick O'Hara.
- Cummerford—Powel, the 24th, by same, John Cummerford and Mary Powel; witnesses—James Robinson and Mary Powel.
- Barnard—Lorigan, the 30th, by same, John Barnard and Margaret Lorigan; witnesses—John and Mary Longan.
- Walsh, —, August 14th, by Bishop Conwell, Thomas Walsh and Elizabeth Hor— [rest illegible]; witnesses—Charles and Mary, all of negro stock.
- Quin-Morning, the 5th, by Rev. J. Cummiskey, John Quin and Margaret Morning; witnesses-Joseph Connolly and Margaret Hill.

- Mulloney-Shirkey, 8th, by same, John Mulloney and Mary Shirkey; witnesses-Alexander McConnell and P. Regan.
- Deblin—Rain, the 8th, by same, Bernard Deblin and Ann Rain; witnesses—William Long and Mary Ann Atley.
- Ruths—Ommensetter, the 8th, by same, Garret Ruths and Louisa Ommensetter; witnesses—Francis Brabant and Margaret Ruths.
- McMenomy—Boner, the 10th, by same, William McMenomy and Elizabeth Boner; witnesses—Thomas McMenomy and James McCredy.
- Devlin-McBride, the 15th, by same, John Devlin and Mary McBride; witnesses-P. Connolly and Eugene Cummiskey.
- Cannon—McDermott, the 18th, by same, George Cannon and Rosanna McDermott; witnesses—John McDermott and Margaret McCann.
- Logno—Wood, the 21st, by same, John Mathew Logno and Sarah Wood; witnesses—Giacinto [i. e., Hyacinth] De Angeli, and Anna Le Jembre.
- O'Brian—Walker, the 26th, by same, Charles O'Brian and Eliza Walker; witnesses—Henry Thomas and Mary Lenton.
- Thomas—Lenton, the 26th, by same, Henry Thomas and Mary Lenton; witnesses—Charles O'Brian and Eliza Walker.
- [Note.—In the two foregoing marriages the parties named in the first seems to have interchanged places in the latter; where the woman witness, if our surmise be fair, should no longer be set down as Elisa "Walker," but appear under her new married name as "O'Brian."

 —T. C. M.]
- Hennisy—Martin, the 15th, by Rev. J. Cummiskey, James L. Hennisy and Anna Martin; witnesses Margaret Hill and Benjamin Lewis.
- Bousquet—Beylle, August 19th, by Bishop Conwell, Pierre Toussaint Bousquet [Bosquet, it is thought, was the proper spelling], son of Toussaint Sebastian Bousquet and Diane Vareilhes, born at St. Andre, [but another copy has St. Onoré] of the Dep't. of l' Herault, France, on the 26th of June, 1787, and M'lle. Marie Louise Zéma Beylle, daughter of Joseph Beylle and Marie Louise Therese Lemaitre, born in Philadelphia, October 1, 1804; witnesses—the bride's parents, Fournier Rostain, Joseph Commargul, J. Beylle, Frs. Tete, Fr. Bullet, C. Carabet, T. Latour, Able Brasier, J. Mathieu, Th. Sévelinge, Robert Pierre Branu, P. Lajus and Marie Beylle.
- [The following entries with the note "probably by same" are in Bishop Conwell's hand.—F. X. R.]
- Walsh—Gabeson, August 21st, by [probably by Bp. Comwell], Thomas Walsh, widower of Ireland, and Elizabeth Gabeson, widow; witnesses — Philip Howe, Charles de Néce and Sarah Alient, negress.

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- Brown-McLaughlin, September 13th, [probably by same], Brown, of Dublin, and Catharine McLaughlin; witnesses—I and Mary McLaughlin.
- —, —, the 16th, [probably by same], John Casimir and garet Pierre Coust, both blacks, of African stock; witne Jerome Bregier and Brown, etc.
- MacDonnell—Thorpe, the 18th, by [probably the same], Arthur Donnell, of Clogher, Ireland, and Elizabeth Thorpe, of I witnesses—John Carney, Susan Coyle and Bridget Kearney.
- Maher—Carr, the 19th, by [probably the same], James Mahe Ossory, Ireland, living in Germantown, and Bridget Carr; nesses—John Maher and James Keefe.
- Gillespie—Sweeny, the 19th, by [probably the same], John Gillespi Margaret Sweeny; witnesses—Con. O'Brien and Neil Hughe
- Carimere—Constantin, September 10th, by Bishop Conwell, Jean mere, of San Domingo, and Margaret Pierre Constantin, (United States; witnesses—[Rev.] T. J. Donaghoe, John E Charles H. Peters, Jerome Bortier, Charlot Pierre, Marie Fra Lebrun and Eugenie Augustine.
- Gillin—Daugherty, the 20th, by Rev. J. Cummiskey, Alexander and Rachel Daugherty; witnesses—Pat. Murry, Hugh Devli Mary Daugherty.
- Snyder—Appt, the 12th, by Rev. W. V. Harold, William Snyde Juliana Appt; witnesses—William Louger and Joanna Thomp
- Callaghan—Migan, the 12th, by same, Michael Callaghan and J Migan; witnesses—Bernard and Mary McCabe.
- Byrne—Walker, the 12th, by same, Mathew Byrne and Mary Walker; witnesses—Joseph Wigmore and Mary Doyle.
- Lockery [Loughery?]—Rankin, the 30th, by same, Daniel Locker Joanna Rankin; witnesses—Patrick McDermott, Michael Do and Nigellus (Nicholas) Lockery. [Seven entries farther a marriage for October 23, there is a witness named "Nig Were they different persons? or, has the family name been spelled?—T. C. M.]
- ---, September 25th, by Bishop Conwell, John Cyprian and Rebecca Louisa; witnesses—Benjamin Borst and Mary Char
- Dogherty—Redden, October 10th, by Rev. W. V. Harold, John Do and Grace Redden; witnesses—John Mulloy, Patrick McCc Mary Bresland.
- Burns—Harkins, the 11th, by same, Patrick Burns and Mary Hawitnesses—Darby McIntire and Anna Dever.
- Farren—Farren, the 17th, by same, John Farren and Catharine F witnesses—John Dogherty and John Mulloy.
- Murphy—Kelly, the 24th, by Bp. Conwell, John Murphy, wi and Sarah Kelly, widow; witnesses—Hugh Sweeny, (Logan, William Buchanan, etc.

- Simpson, —, the 26th, by same, William Simpson and Anna Michelle Pierre, negroes of African origin; witnesses—Peter Monteville, Mary Antoinette Felice and Mary Fortuné Charlot.
- Mulloy—Carney, the 23d, by Rev. W. V. Harold, John Mulloy and Bridget Carney; witnesses—Nigellus [Nicholas] McLoughlen, John and Anthony Dogherty.
- Bennet—Cook, the 28th, by same, James Bennet and Mary Cook; witnesses—John and Anna Kearns.
- Maley-Moran, the 28th, by Rev. J. Cummiskey, Samuel Maley and Margaret Moran; witnesses-Daniel McAleer and William Whittle.
- Henrion—Lauzan, the 30th, by Bishop Conwell, Sebastien Henrion, eldest son of Louis Henrion and Marianne Soldez, native of Metz, in Alsace, aged forty-two years, and Jeanne Cecile Lauzan, eldest daughter of the late Mathurin François Lauzan and Marie Louise Guigue; witnesses—J. Latour, Rose Guigue, J. Marc Daucé, T. Commargue, R. Henrion, J. Morin, Able Brazier, D. Charpentier, Jh. Sévelinge, E. F. Brasier, L. Salvey, Sieur Héizoyen and Jh. Mathieu.
- Janke—Parmentier, November 1st, by Bishop Conwell, John Nepomucen Janke, son of Andrew Janke and Franziska Gürtlerinu, born at Faul , near Prague, in Bohemia, on September 17th, 1795, and Eliza Wilhelmina Parmentier, daughter of Charles Parmentier, of Flanders, in the Netherlands, and Julia Bussy, born in Philadelphia, October 13, 1796; witnesses—Joseph Donath, Jr., James A. Donath, John B. Neagle, S. Durand, Mary Koecker, Rosalia Donath, Cha's. Parmentier and Ann Conwell.

[Note.—Mr. John Janke and his son, Charles, were organists, and musical virtuosos; so were the Donaths. In his paper on early Philadelphia Catholic choirs elsewhere referred to, (see Records, for 1886-88, ii. 115-127). Mr. Michael Hurley Cross, refers to the above-named musical experts.—F. X. R.]

- ——, Cummins, November 2d, by [probably Bishop Conwell], John Charles, of Guadalupe, of negro origin, widower of ten years, and Elizabeth Cummins, colored, widow of many years, born in New Jersey; witnesses—Peter Joseph and Pierre Augustin.
- Quin—Brown, the 8th, by same, Eugene Quin, of Longfield, diocese of Derry, and Mary Brown; witnesses—Margaret Fox, Anastatia Cunningham and James McAleer.
- Warnock—Conwell, —, 1824, by —, Daniel Warnock and Mary Conwell; many witnesses.
- Dougerty—Gilpin, November 5th, by —, Michael Dougerty and Mary Gilpin; witness—Randall McAlister.
- [Note.—The above two registrations were found among the marriages for 1832.—F. X. R.]

- Lamb—Means, November 2d, by Rev. W. V. Harold, James Lamb Anna Means; witnesses—Thomas Carroll, Patrick Fitzpatrick Esther Oman.
- Donaghey—Muldoon, the 3d, by same, Richard Donaghey and Catha Muldoon; witnesses—John and James Gillaspy and William You
- Neagle—Parmentier, the 10th, by Bishop Conwell, John B. Nes native of London, and son of James Neagle and Dorothy Jo and Ann B. Parmentier, fourth daughter of Charles Parmer and Julia Bussey; witnesses—Henry Babad, Rev. T. J. Donag Julia Parmentier, John N. Janke, Eliza Parmentier Janke and M. Parmentier.
- Toland—Johnson, the 15th, by Rev. J. Cummiskey, Hugh Toland Juliana Johnson; witnesses—Benjamin Lewis and Mary Janet
- Quin-Lynch, the 17th, by same, Patrick Quin and Rebecca Lynwitnesses-Mathew Hacket and E. [Eugene] Cummiskey.
- Jalivet—Daly, —, by Bishop Conwell, John Jalivet and Helena I witnesses—Julia Daly, Catharine O'Brien, Mary Thornhill, 1 garet Campbell, Rev. B. Keenan, P. Daly and Louis Thirion.
- Shanly—Shanly, the 28th, by Rev. W. V. Harold, James Shanly Anna Mary Shanly; witnesses—Matthias [J.] and Rebecca O' way and Pemberton Binns.
- ---, December 2d, by Rev. J. Cummiskey, Simon Jerome Mary François, negroes; witnesses Mary François Le I Pierre Charles and Mary Clare, negroes.
- James—James, the 5th, by same. Francis X. James and Hannah Jawidow; witnesses—Joseph Altemus and Elizabeth Weaver.
- Henry—Armstrong, the 10th, by same, Patrick Henry and Eliz Armstrong; witnesses James Brady and E. Hutchingson, Hutchinson?
- McGinnedy-Mulligan, the 17th, by same, Owen McGinnedy and Mulligan; witnesses-Patrick Frodden, James Morgan and Murray.
- Rogers—McDonald, the 17th, by same, Patrick Rogers and Cath McDonald; witnesses—James McDonald, James O'Brien and I Byrns.
- Hunniker—Neagle, the 24th, by same, Francis Hunniker and Cath Neagle; witnesses—Catharine Hacket, J. Wigmore and Jer McCrealy.
- Luciani—Flanigan, the 30th, (238 Market Street), with dispense by Bishop Conwell, Giovanni Luciani, of the island of Corsic Sara Flanigan, not baptized; witnesses—Giacomo Antonio brosi, Anna Luciani and Mary Thorn.
 - [Note.—The street address was probably the place of the celebrated for 1824, one hundred and thirteen marriages.

MARRIAGES FOR 1825.

- Ward—Ward, January 2d, 1825, by Rev. W. V. Harold, John Ward and Rebecca Ward; witnesses—Daniel and Patrick McCormick and Rebecca Reynolds.
- Frodden—Hughes, the 2d, by same, Patrick Frodden and Rosanna Hughes; witnesses—John Henry, John Hughes and Bridget Woods.
- Jackson—Casy, the 2d, by Rev. J. Cummiskey, Walter Jackson and Catharine Casy; witnesses—John Casy and George Chamberlain.
- Cain—Benner, the 2d, by same, Patrick Cain and Catharine Benner; witnesses—Henry Cain and Peter Augustine.
- Chevers—Clemens, the 3d, by same, Laurence Chevers and Mary Clemens; witnesses—Edward Hallan and Denis McHenry.
- Vincent—McQuaid, the 7th, by same, James Vincent and Mary McQuaid; witnesses—Cornelius Dooris and B. Lewis.
- Donnelly—Conwell, the 6th, by Bishop Conwell, Michael Donnelly and Anna Conwell, alias Cavenaugh; witnesses—Roger Keenan and James Fisher.
- Harrigan—Wallace, the 8th, by same, Dennis Harrigan, widower, of Clonkilty, in Ireland, and Catharine Wallace, widow of John Roche; witnesses—Laurence Sullivan and Michael Boarden.
- Stafford—Murray, the 1st, by same, Pat. Stafford, of Antrim, in Ireland, and Margaret Murray, of Fintona, in Ireland; witnesses—John McCann and Anna Conwell.
- McLaughlin—Farrin, the 22d, by Rev. J. Cummiskey, Jeremiah McLaughlin and Margaret Farrin; witnesses—John Farrin and John Dougherty.
- Boutard—Babinot, February 1st, by Bishop Conwell, Joseph Boutard, born at Chartres in the Dep't of Larthe, in France, of Louis Boutard and Anna Le Beau; and Marie Claudine Babinot, born at Cape François, in the island of San Domingo, of Jean Baptiste Babinot and Marie Columbe Baroly; witnesses—Mary Ann Jabathe, Mary Graham, Henry Cross and John Truman.
- Doyle—McManus, January 23d, by Rev. W. V. Harold, Bernard Doyle and Winifred McManus; witnesses—Michael and Anna Brown and Bernard McManus.
- Moran—McDonald, February 5th, by Rev. J. Cummiskey, Thomas Moran and Winifred McDonald; witnesses—Patrick Erwin and A. Pauls.
- Nowlan—Linch [Lynch], the 6th, by same, John Nowlan and Bridget Linch; witnesses—Felix and Anna McCafry [McCaffrey].
- Wildrums, —, the 17th, by Bishop Conwell, William Wildrums and Mary Henrietta, of negro origin; witnesses Michael Lagon and Mary Frances.

- Garvin-McCabe, the 8th, by Rev. J. Cummiskey, James Ga widower, and Catharine McCabe; witnesses-Edward Callan, Jeannette, negress.
- Ferris—Davis, the 10th, by same, Daniel Ferris and Bridget D witnesses—Hugh Tracy and 1 nomas McManus.
- Kelly—Taylor, the 14th, by same, Patrick Kelly and Harriet Ta witnesses—E. Cummiskey and Charles Lenox.
- Dorsey—McDonald, the 15th, by same, Peter Dorsey and Mary Donald; witnesses—John Cassidy and Arthur O'Neil.
- Shanlin—Daly, the 15th, by same, Hugh Shanlin and Margaret l witnesses—Patrick and John Daly.
- Milhau—Guillau [likely Guillou, a name well known in Philiphia], the 10th, by Rev. W. V. Harold, Vic. Gen'l., Milhau and Rosa Eugenia Caroline Philipina Guillau; witnes Joseph Mathieu, P. F. B. Constant, P. Gille and Edward Lar
- Logan—McGlennan, April 12th, by Bishop Conwell, Patrick I and Hannah McGlennan; witnesses James McGlennan Eleanor and Jane Curren.
- Cullan—La Brousse, January 25th, by same, Mordecai [Mur Cullan and Catharine La Brousse; witnesses—Martin Mu Robert and Mary Kilduff and Anna McGlinze [McGlensey of Glinchey.]
- Donnelly—Gallagher, March 8th, by Rev. W. V. Harold, I Donnelly and Hannah Gallagher; witnesses—Andrew Kearny, Donnelly and Michael Crilly.
- Changreen—Rogers, the 13th, by same, Edward Changreen and Bi Rogers; witnesses—Edward Connigle and Mary McCormick.
- Mulhollan—McDonnell, the 20th, by Bishop Conwell, Patrick hollan, of Armagh, [in Ireland], and Joanna McDonnel Antrim, [in Ireland]; witnesses—Patrick and Charles Patrick Martin and James Robinson.
- Fort—Barbarroux, January 25th, 1825, by Rev. Louis Sibourd, Vic. eral of New Orleans, Emanuel Fort, born in Switzerland, s Louis Fort and Margaret Magdalen Weiss, and Jeanne Barbarroux, daughter of André Barbarroux and Marie Lebreton, born in the parish of our Lady of The Rosary, in in the island of San Domingo; witnesses—Henriette Jeanne Et Francis Thibault and Joseph Sévelinge.
- O'Brien—Flaherty, April —, by Bishop Conwell, Dennis O' and Eliza Flaherty; witnesses—James Monaghan and P Kelly.
- Michael—Caswell, the 12th, by Rev. J. Cummiskey, John Michae Harriet Caswell; wi:nesses—P. Haws and Rachael Gilbert.
- Summervill[e]—Deeran, the 16th, by Rev. W. V. Harold, W. Summervill and Sarah Deeran; witnesses—John McKe Nigellus [Nicholas] Hughes and Anna Bogan.

- McDermott—Cullen, the 17th, by same, Patrick McDermott and Susan Cullen; witnesses—Joseph Wigmore and Anna McGuigan.
- Flanigan—Kilpatrick, the 19th, by Rev. J. Cummiskey, Edward Flanigan and Mary Kilpatrick; witnesses—Charles O'Brien and J. Wigmore.
- Garvan—Thornton, the 26th, by same, John Garvan and Mary Thornton; witnesses—Cornelius Kelly and Martha Agnew.
- ---, Martin, ---, by Bishop Conwell, --- and Justine Martin; witnesses all of negro origin.
- Fox—rroddan, the 23d, by Bishop Conwell, John Fox and Anna Froddan; witnesses—Patrick Froddan, John Owens and John Mooney.
- Lynch—Collins, May 17th, by Rev. J. Cummiskey, John Lynch and Margaret Collins; witnesses—J. O'Leary and William Harrington.
- McLoughlin—Denny, the 12th, by Rev. W. V. Harold, William Mc-Loughlin and Mary Denny; witnesses—Elias Lambert and Mary Harlan.
- Harrison—Dornan, the 25th, by Rev. J. Cummiskey, Robert Harrison and Margaret Dornan; witnesses—Wm. Broome, Jr., and Ann Dornan.
- Petit—Martin, the 21st, by Bp. Conwell, Joseph Petit and Justine Martine; witnesses—Pierre Augustin, Jean Toussaints and Martine Victor.
- Mullen—Cummings, the 27th, by Rev. J. Cummiskey, Bernard Mullen and Temar [Thamor?] Cummins; witnesses—Wm. McMenomy and M. McAleer.
- Mallon—McGill, the 30th, by same, Eugene Mallon and Anna McGill; witnesses—Thomas Brady and Mary A. Vohan.
- Brady—Cosgreer [?], June 3d, by Rev. W. V. Harold, Thomas Brady and Rosanna Cosgreer; witnesses—John McClean, Anna Cassidy and James Kearny.
- O'Connor—Coyle, the 6th, by Rev. J. Cummiskey, Alexander O'Connor and Susan Coyle; witnesses—Edward Russel and Charles McGarity.
- Clancy—McSorley, the 7th, by same, Richard Clancy and Rosanna McSorley; witnesses—Robert and Mary Connolly.
- Tully—Smith, the 12th, by same, John Tully and Bridget Smith; witnesses—Philip Smith and Janette, a negress.
- Baird—Donougho, the 12th, by Rev. W. V. Harold, David Baird and Catharine Donougho; witnesses Bernard Bulgon and Mary Jeannette.
- Flinn-McConnell, the 18th, by same, Thomas Flinn and Margaret McConnell; witnesses Michael McConnell and Catharine Carleton.
- Loughney—Hunt, the 19th, by Bp. Conwell, John Loughney and Sarah Hunt; witnesses—Samuel Speers and Patrick Daly.
- Denver-Crangle, the 20th, by Rev. J. Cummiskey, Edward Denver

- and Elizabeth Crangle; witnesses—Catharine Crangle and Catharine Curly.
- Carrell—Cauffman, the 24th, by Rev. W. V. Harold, John Carrell and Sara Cauffman; witnesses—John Carrell, Thomas Hurley, Margaret Cauffman Wiseman, and —— Hawkins.
- Allen—Bruce, the 27th, by Bishop Conwell, John Allen, negro of Calcutta, in India, and Mary Joanna Bruce, of Batavia; parents Mohammedan converts and baptized by the bishop; witnesses—Peter Monteville and Elphira Beaujean.
- McHeran—Peters, July 3d, by Rev. J. Cummiskey, Edward McHeran and Elizabeth Peters; witnesses—Catharine McHeran and Mary Savage.
- Revell—Dutton, the 8th, by Rev. W. V. Harold, George William Revell and Sarah Dutton; witnesses—Benjamin and Stephen Dutton.
- Philips—Woodword, the 13th, by Rev. J. Cummiskey, Robert Philips and Harriet Woodword, negroes; witnesses—Anthony Woodword and G. Willia.
- Tierney—Shannon, August 3d, by Bishop Conwell, John Tierney and Bridget Shannon; witnesses—Peter and John Shannon and Anna White.
- Frejo—Hays, —, by Rev. W. V. Harold, Joseph Frejo and Margaret Hays; witnesses—John Brown and Anna Askins.
- Roux—de Sibourne, the 2d, by Bishop Conwell, Pierre Roux, native of Languedoc, in France, and Marguerite Philipon de Sibourne, of the Dep't. de la "Dordoyne," in France; witnesses—C. Borie, E. Rameux, Margaret Ashton, Julie Chasteau, Jacques Despate Churrée, Brochet, Jr., John N. Coquin, C. Despre and Eduard Houard.
- Clark—Daugherty, the 4th, by Rev. J. Cummiskey, James Clark and Anna Daugherty; witnesses—Wm. Kelly and H. Sweeny.
- Braceland—Leonard, the 4th, by same, Hugh Braceland and Bridget Leonard; witnesses—John Braceland and John Allen.
- Johnson-Boyle, the 4th, by same, James Johnson and Mary Boyle; witnesses-John L. and Bridget Kiersted.
- McGirr-McClane, the 7th, by Bishop Conwell, Felix McGirr and Mary McClane; witnesses Elizabeth McClane Smith, mother of the bride, and Catharine Mallon.
- Casy—McCabe, the 16th, by Rev. J. Cummiskey, Dennis Casy and Mary McCabe, widow; witnesses—Michael Callahan and Michael Henesy.
- Lorrenge—Strien, the 17th, by Rev. W. V. Harold, Joseph Lorrenge and Elizabeth Strien; witnesses—Mary Lorrenge and Helen Quin. [The following is written in Spanish.—F. X. R.]
- Sanchez—Arambanna, the 9th, by Bishop Conwell, Dn Santiago or de Sanchez, of Santiago, in Cuba, son of Dn Santiago or de Sanchez

- and D^{na} Urania del Carmen Chavannia, deceased; and D^{na} Isabel Arambanna, born in Valencia de Caracas, of Dⁿ Pablo and D^{na} Rafaelo Arambanna; witnesses—J. Jose Jon^o Trevirro, José Antonio Lopez, Carlos Le Brun, John G. Peoli, S. Cavieus, George W. Geisse, David Corny and William Gericles.
- Lopes [Lopes]—Ducoing, the 18th, by Rev. J. Cummiskey, Alexander Lopes, of Havana, in Cuba, and Louise Ducoing; witnesses—L. Ducoing and Benjamin Lewis.
- Costello—Whelan, the 22d, by same, William Costello and Bridget Whelan; witnesses—Michael Durang, Anna Durand, etc.
- Durang—Donahoe, the 23d, by same, Michael Durang and Mary Donahoe; witnesses—John and Thomas Donahoe.
- Crevoisiez—Guillanie [Guillaume?], the 24th, by same, Joseph Crevoisiez and Victoire Guillanie; witnesses—Henry Cain and Bridget McLaughlin.
- Jackson—Dogherty, September 28th, by Rev. W. V. Harold, Joseph-Jackson and Sarah Dogherty; witnesses—James and Isabella-Dogherty and Joanna Stoker.
- Jeffis—Laurence, the 29th, by same, Joseph Jeffis and Catharine Laurence; witnesses—John Cassimir, Paul Pau [?] and Edward' Mathias.
- Glenn-King, the 24th, by Rev. J. Cummiskey, William Glenn and Mary Anna King; witnesses Anna Roach and George Hartnet.
- McLaughlin—McAleer, the 30th, by same, John McLaughlin and Catharine McAleer; witnesses Hugh and Daniel McAleer.
- Lyons—McGowan, October 2d, by Rev. W. V. Harold, Francis Lyons and Mary Anna McGowan; witnesses—Richard Londyn and Winifred McGowan.
- Harkins—Carrigan, the 4th, by same, Nigellus [Nicholas] Harkins and Mary Carrigan; witnesses—Joseph Wigmore and Margaret Hoffner.
- Quintin—Green, the 4th, by Rev. J. Cummiskey, Thomas Quintin and Juliana Green; witnesses—Peter Shannon and Benjamin Lewis.
- Falls-McDavitt, the 4th, by same, John Falls and Sarah McDavitt; witnesses-Nicholas and Catharine McDavitt.
- McDonaugh—McManus, the 4th, by same, Peter McDonaugh and Anna McManus; witnesses—J. McManus and J. McDonaugh.
- Sherlock—Warren, the 17th, by same, Robert Sherlock and Dercus [Dorcas?] Warren; witnesses—Hugh and Margaret Sweeny.
- McNeil-Logue, the 19th, by same, Bernard McNeil and Margaret Logue; witnesses-Michael Crilly and William McMenomy.
- Forestor—McGowan, the 25th, by same, Peter Forestor and Mary Anna McGowan; witnesses—Andrew Kane and P. Wimbs.
- McKenna—Brisland, 30th, by Rev. W. V. Harold, Thomas McKenna and Mary Brisland; witnesses—John Campbell and Joanna Brisland.

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- Wildon-Magee, November 3d, by same, Richard Wildon and Mary Magee; witnesses-Christopher Wildon, Hugh Flanagan and William McGrath.
- Tack-Dunn, the 6th, by same, John Tack and Sarah Dunn; witnesses-John Flaherty, Sarah Bonner and Thomas Carroll.
- McGuirk—Donoughoo, the 6th, by same, Thomas McGuirk and Mary Donoughoo; witnesses—Joseph Wigmore and Margaret Hoffner.
- Fox-Holahan, the 10th, by same, William L. Fox and Mary Ann Holahan; witnesses-Amos Holahan and Mary, his wife.
- Hagel—McGowan, the 14th, by Rev. J. Cummiskey, John Hagel and Alice McGowan, widow; witnesses—W. [William] Rodrigue and Benjamin Lewis.
- Johnson—McDonald, the 22d, by same, John Johnson and Mary McDonald; witnesses—Patrick Sweeny and J. Clark.
- Casy-O'Neil, the 23d, by same, David Casy and Anna O'Neil; witnesses-Benjamin Lewis and Margaret Hoffner.
- Tisdale—Newlin, the 24th, by Rev. W. V. Harold, Charles Tisdale and Mary Theresa Newlin; witnesses—William Coyle, Susan Newlin and Michael Doyle.
- Clarke—Mooney, the 24th, by Rev. W. V. Harold, John Clarke and Rosanna Mooney; witnesses—Frances Keran and Patrick Curren.
- Short—Glass, the 27th, by Rev. J. Cummiskey, Edward Short and Mary Glass; witnesses—C. Donnolly and J. Hagan.
- Durney—Siddons, December 1st, by same, Paul Durney and Eliza Anna Siddons; witnesses—Joseph Fisher and Margaret Pierce.
- Avery—Ivens, the 14th, by Bishop Conwell, John Avery and Anna Ivens; witnesses—Joseph Wigmore, Joseph Knox and Margaret Hubbs.
- Lepage—Curts, the 25th, by Rev. W. V. Harold, Thomas LePage and Mary Barbara Curts; witnesses—Mary Lepage [sic] and Thomas and Helena Watts.
- Dunn—Tibault [Thiebault?], December 13, by Rev. J. Cummiskey, Edward Dunn and Constantia Cecilia Tibault; witnesses—Rev. W. V. Harold and Francis Tibault.
- Hagerty-McAleer, the 26th, by Bishop Conwell, James Hagerty and Margaret McAleer, widow of Stephen Fox; witnesses-John McAleer and Mary Clarke.

Total for 1825, ninety-five marriages.

Grand total for the years 1809-1825, inclusive, nine hundred and eighty marriages.

LETTERS FROM THE ARCHIEPISCOPAL ARCHIVES AT BALTIMORE.

1797-1807.

To Bishop Carroll from Father Matignon.

[G. 9.]

The Right Reverend Carroll,

Bishop of Baltimore,

Baltimore

My lord:

Herewith I send you a little summary of the condition of the mission, from the 1st of April 1797 to the 1st of April 1798, as also of the Easter communions this year.

Baptisms		Marriages	Deaths	Easter Communions 1798
Boston: Other places: Among the Indians:	30 children 7 adults 30 children 1 adult 13 children 101	17	14	Boston 210 about Plymouth 15 Newbury 21 Salem 3

MATIGNON.

FROM THE SAME TO THE SAME.

[G. 11.]

Boston, May 2d, 1799.

My lord:

At last I have the satisfaction of being able to tell you that

a subscription has been opened among our Catholics for the purchase of the ground and for the building of a church in this city. The subscription amounts to nearly \$4000, of which a little over \$1000 is already paid, the rest to be given between now and next October. This sum will probably be scarcely enough to pay for the ground; we shall be fortunate if we can get for that amount a lot that is suitable and in a convenient location. For there is hardly a corner to be found here that is not built upon, unless we go to the remotest parts of the city, which would be a great disadvantage. We hope for some help from the people of the city: but as since the death of Mr. Russell we have no one who is remarkable for generosity, this help will likely not amount to much. Our consul (Spanish) thinks that he can get a thousand dollars from the King of Spain through his family influence if communication become freer. God grant that that poor kingdom may not be destroyed before that time!

You are, my lord, the father of your entire flock, and as you have shown in many circumstances the tenderest interest in your poor faithful children of Boston, we have no doubt but that you will be anxious to help us by all the means in your power, and that you, much more than any one else, will be convinced of the great importance of the success of this enterprise. Without a church here there will probably in a few years no longer be any congregation, and hopes for the progress of the faith throughout the state will end in smoke; whereas if we have a church, decent in appearance and of sufficient size, whilst we have Mr. Cheverus here, there is reason to hope that God will bless his indefatigable labors by more numerous conversions and more important ones than the small number that have taken place up to the present time.

In accordance with your advice I have written to Mr. Dubourg to ask him if he will undertake to do some collect-

ing for us at Havana; I have had no answer: I do not know if he have started. The only other place, outside of the United States, from which we can hope for anything, is Martinique. Mr. Cheverus and I have already written there with this object. But in order that the affair may be done in a regular manner and with greater success, it is essential that we address to our ecclesiastical superiors, and perhaps to the government authorities, a request supported by your recommendation and under your seal. So as not to double or triple the postage. I have written some points on the following page. Will you please, my lord, after having made whatever changes and additions that you may judge proper, have three copies inscribed by one of the gentlemen of the Seminary, to which add in your own hand whatever you think it necessary to say that would be most effectual by way of recommendation, and after having appended your seal, send them to us by the first boat, or other safe opportunity. We have great assurance that your recommendation will not be without fruit. Mr. Cheverus received in due time the consecrated [altar] stones, and he as well as I make our grateful acknowledgments to you. The little congregation at Newbury Port has experienced a great diminution through the departure for the islands of four or five French families of whom Mr. Cheverus had made fervent Christians. He proposes to return in about a month to visit his beloved Indians. No news from England yet about a missionary. Our governor (Mr. Sumner) is in the last extremity, with no hope of his recovery. He is a great loss to us; he was universally respected, and rich, and his name at the head of a subscription for us would have had great influence. The lieutenant governor who will succeed him until May next is a close man and of limited capacity.

Your humble and obedient servant,

MATIGNON.

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Proposed Recommendation.

The Catholics of the city of Boston . . . have the honor to inform you that the Catholic religion is established therein, and began to be publicly exercised in their city some eight or nine years ago; that, nevertheless, up to the present time they have only a small rented chapel, which they will be obliged to vacate before long; that, animated with the desire, and feeling the necessity to erect a church capable of accommodating both the faithful, whose number daily increases, and Catholic strangers who frequent their city, they have taxed themselves, each according to his means, and some beyond that, to defray the necessary expense; but that a sum of \$4000 which they have thus raised is scarcely sufficient for the acquisition of the ground alone which is extremely dear in their city; that, consequently, they cannot without considerable assistance from their brethren succeed in an undertaking upon which depend the support and stability of religion in their city, and consequently the salvation of a large number of souls.

Under these circumstances they have recourse to your pious liberality and to that of all the charitable persons that you know, to whom they beg you to recommend their enterprise. They flatter themselves that you will consider that this country is probably destined to serve as an asylum for the Catholic religion, persecuted in Europe; that numbers of French Catholics have sought refuge here and are seeking refuge here every day; that for lack of a church they will be exposed to the risk of being deprived of the aid and consolations of religion; that not one exists yet in the five united states that compose New England; that once firmly established in their metropolis the faith will in all likelihood spread with rapidity in all the neighboring places; that it cannot but be glorious and meritorious for you to have contributed by your alms to the preservation and progress of religion in this immense country, that you could not maybe make a better use of the means which it has pleased divine Providence to preserve to you in preference to so many others; that it is possible that your children, relatives or friends, coming to this country, will participate in the fruits of this pious establishment; that your liberality towards God will undoubtedly induce Him to bestow upon you in abundance His blessings both temporal and spiritual, and to take you under His special protection; that, finally, you will share in the prayers which will be offered in perpetuity in the said church for all its founders and benefactors.

JOINT LETTER FROM FATHERS MATIGNON AND CHEVERUS TO BISHOP CARROLL.

[H. 2.] My lord:

You were good enough to hold out to us the hope that you would come to visit us and to lay the corner-stone of our church; and you recommended us in consequence to let you know when we would begin our foundations. I have the pleasure to inform you that on the evening of St. Patrick's day a number of our Catholics themselves began to break ground, and have since continued to work with ardor and gratuitously so that in a week the lot will be ready for Simultaneously we agreed upon a plan the foundations. proposed by the most celebrated architect of the city. Mr. Bullfinch, who has visited Italy, to whom the city owes our state-house, and whatever handsome buildings we have. Our church will be 58 feet wide by 81 long, and 33 longer, 114 in all, when we shall be obliged and in condition to enlarge it. Our entire assets at present are 600 dollars in money, and some subscriptions, with which however we are determined to begin, relying on Providence for the means to continue. We are looking forward with joy to the time that will be convenient for you, if you will consent to honor us with a visit, which moreover will procure for a goodly portion of the flock, who are preparing for confirmation,

and to pastors themselves, numerous spiritual consolations. We all unite in repeating the prayer for them, and beg a reply at your earliest convenience. Mr. Cheverus and I renew the assurance of the tender and respectful sentiments with which we both remain

My lord,

Your humble and obedient servants,

MATIGNON AND CHEVERUS.

Boston, March 19th, 1800.

From Father Matignon to Bishop Carroll. [H. 3.]

BOSTON, October 14th, 1800.

My lord:

Although I was extremely desirous to assure you of all the solicitude we felt on your account in regard to the malady that is desolating your city, and to get news of you, I have waited to write until I could inform you of the issue of a criminal suit brought against Mr. Cheverus for doing what was strictly his duty. During his residence last January in the little mission that we have in Maine, two hundred miles from here, he married a couple, (as both parties were Catholics, and were consequently obliged to have recourse to him). The law says that no person is authorized to marry except the minister or magistrate of the place, that if, however, the parties have not in the place a minister of their persuasion they can have one come from the neighboring county. Mr. Cheverus can be looked upon as a minister of the place for Catholics who acknowledge none other than him, and whom he visits twice a year regularly for a considerable length of time. He was also the minister of the nearest county, where there was a Catholic priest. Nevertheless, so as to obviate all difficulty, the parties went before the justice of the peace the next day, to repeat or to ratify their marriage as is done in England and other places. Yet two actions have been brought against Mr. Cheverus, one a civil one for the recovery of a fine of fifty pounds against any minister who marries against the law, an action which deprives one of the power to marry in the future; the other, a criminal one, against every person who performs a marriage without being qualified to do so. The penalty is the pillory, and a fine at discretion. It is this second suit that was to be judged in the Superior Court being held at Of the three judges (Bradsbury, Strong, brother of our governor, and Sewall) the last alone spoke in his favor; the two others, Mr. Cheverus tells me, would have done no violence to their feelings if they had sent him to the pillory. After the cause had been sufficiently disputed by our two lawyers, one a member of congress and the other of the legislature, Judge Bradsbury, who presided, said in open court to Mr. Cheverus that if it had not been proved and acknowledged that he was a minister "settled" at Boston, he would have been an hour in the pillory, with eighty pounds fine, but that since they recognized him as a resident [fixée] minister, there were no grounds except for a civil action against him. The affair, as far as the criminal suit is concerned, is closed. We are indebted in part for this humiliating prosecution, costly, &c., to the advocate general, Sullivan, Mr. Thayer's old enemy, . . . The civil suit remains to be decided, and if it depend on the same judges, it looks as if it will be lost; the presiding judge having plainly declared on the bench, that although the parties had subsequently addressed themselves to a justice of the peace, if the sacramental words indicate the intention to unite them in marriage. Mr. Cheverus should be condemned to pay the fine. Besides the fifty pounds to be paid, the costs will amount to a considerable sum.

Mr. Cheverus, in presenting his respects to you, desires to learn from you if one can permit parties to present themselves first to the magistrate (juge) and afterwards to the priest. In England the bishops insist that Catholics

go first to the priest. We have made use of their printed instructions for the use of missionaries . . . published at London, without there having been, as far as we know, any prosecution against them, and of your pastoral letter on the subject of marriage &c. without its apparently making any impression at all on the two judges. The lawyer, Mr. Lee, (member of Congress) desires, so Mr. Cheverus tells me, that there should be a sealed certificate from you, and also an authentic copy of the letter on marriages. I had sent him one certified by myself, but this apparently is not enough. I have written to him to know of which particular certificate there is question, &c.

I have thought that all these details were due to you as to him to whom belongs sollicitudo omnium ecclesiarum, ("watchful care over all churches") and to whom nothing that concerns his flock can be indifferent. As for the rest, Mr. Cheverus although being forced to appear at the bar and to hear his indictment read after those of men accused of stealing &c., tells me I was never in better spirits. I trust that God will recompense him for all these little humiliations by blessing his labors more and more.

We have finished the foundations of our church, which now rises three feet above the ground. The cost already amounts to nearly \$2000, which sum is not entirely paid. In order to be able to continue the building next summer it would be necessary to have the means to put up the walls and raise the roof in season, but there is no appearance that this will be done. Our Catholics are nearly exhausted. A subscription begun in the city, although headed by the name of the President of the United States with \$100, has thus far brought in almost nothing, and in all probability will realize but little. The virulence of the author of *Pursuits of Literature* which appeared here has added to the secret jealousy of some of the ministers. They have availed themselves of it to persuade several persons who hitherto treated me with friendliness that it was doing a great deal that they

should tolerate us at all, but that they should be careful we did not increase.

Your humble and obedient servant,

MATIGNON.

From the Same to the Same.

[H. 3½.] My lord:

I advised you of the lawsuits, criminal and civil, which were brought against Mr. Cheverus within the past year in regard to the celebration of marriages, and asked you on his part for some advice on this subject. Since then, in order to cut short this inconvenience and several chicaneries to which Catholics are subjected, notably the compulsion to pay a tax to the Protestant ministers of the place, Mr. Cheverus had a written agreement drawn up between the Catholic residents of the town and himself whereby, while stipulating for your approbation and confirmation, they on their part would acknowledge him as their pastor, and he on his side engaged to fulfil the functions of such towards them. Although the powers that you gave him as well as the mission that you have confided to his care for this portion of the diocese, which appeared to have especially for object the Catholics scattered at a distance from Boston, seemed to justify and authorize this step, he still has some fears, in not having awaited your express authorization, that it may not be perfectly regular, and is ready to change, according to your decision, whatever may be wrong therein. The necessity of not delaying the matter until another trip, which will not take place for six months, was the sole cause of it. Moreover. I expect him here in a few days, after an absence of three months, and I think he will do himself the honor to write to you. Our church building stops at the foundation, and even for this much we have great difficulty to pay.

Your humble and obedient servant,
MATIGNON.

Boston, December 8th, 1800.

From the Same to the Same.

[H. 4.]

Boston, March 16, 1801.

My lord:

Mr. Cheverus has informed you of the judgment of the Supreme Court by which it is decided that, according to the Constitution, every Catholic is obliged to pay a tax for the [support of the] Protestant worship and minister even when he supports for himself a Catholic church and min-All this is founded on what the Constitution empowers the legislature to do for the establishment and support of Protestant ministers in parishes. It would have been easy for our lawyer to show: 1° That in thus interpreting the Constitution, they made it the duty of the Legislature to force not only individuals but even an entire community of Catholics, such as is easily formed in the uninhabited portions of the state, to have a Protestant pastor. which is absurd, and an outrage against liberty of conscience. 2° That the Constitution itself had obviated this unjust result by adding to its law two limitations, the first that each community should have the exclusive right to choose its pastors, without adding the word Protestants: Provided that the several towns, parishes, precincts &c shall at all times have the exclusive right of electing their public teachers; the second, that even individuals should have the right to apply their portion of the tax paid for the support of the said Protestant ministers, to the ministers and public teachers of their own sect and denomination: & all monies paid by the subject to the support of public worship & the public teachers aforesaid, shall, if he require it, be uniformly applied to the support of the public teacher or teachers of his own religious sect or denomination (none is excluded) provided there be any on whose instructions he attends. 3° That in order to ensure still more equitably the rights of all Christian societies, it adds: & every denomination of Xano demeaning themselves peaceably shall be equally

under the protection of the law; & no subordination of any one sect or denomination to another shall ever be established by law. In pronouncing against us, in place of an equal protection, is it not subordinating us to the other sects? 4° That, even if the Constitution be susceptible of an unfavorable interpretation, equity, liberality, so boasted of in this age; the example of Catholics in Maryland; the happy effects of the exercise of our religion, generally acknowledged by all the residents of Boston . . . as regards the Irish, the principle odia restringenda, favores ampliandi -[" prejudices are to be restricted, privileges enlarged "]should make preferable the construction which was favorable to us. It was easier still to have refuted the calumny of the opposing counsel, who rested upon the general opinion of the authors of the Constitution, he said, that by our Masses &c. we would destroy the fundamental principles of morality. Our lawyer had nothing or almost nothing to say to all this. He limited himself to reasons so weak, so miserable, so foreign to the business, that it was not difficult for Judge Bradsbury, who in a sort of conversation which preceded the pleading plainly declared against us, to draw over the other judges, Paine, Dawes & S[ewall?], who unanimously voted the same way.

I was strongly opposed to the proceedings, which in spite of me were instituted in my name under the direction of the same Attorney General Sullivan, who flattered Cavanaugh and Cottril with an almost infallible success, and told me, when I expressed to him my desire to arrange the affair, you must not, you cannot, who declined to employ a second lawyer, and who, in pleading, said that he did not come to defend our principles, that he had himself communicated to us his doubts about the Constitution, and afterwards pleaded as I should have wished him to do had I been the adverse party. We had figured it out that the only question would be, if Cavanaugh, residing 200 miles from here,

could be looked upon as a member of our church, and on this point we would have been victorious. They made of it a general question of right, upon which it appears that Mr. Sullivan was little prepared; and thus we have lost for ever a right that in numerous places it was not even thought of contesting.

Pardon me, my lord, for having imposed upon you much longer than I intended, on such a subject as this. As a compensation, the legislature a few days before, upon the petition of Mr. Romagne, accorded a rather good farm to the Indians of Passamaquady [sic,] located at Pleasant Point, their ordinary place of rendezvous, and which will make a commodious establishment for the missionary.

Your humble and obedient servant, MATIGNON.

From the Same to the Same.

[H. 5.]

BOSTON, March 19th, 1801.

My lord:

In regard to the marriages which may come to him in the East, shall Mr. Cheverus avail himself of the alternative you suggested, and which we both see is the only effectual means to reconcile the rules of the Church with the laws (wrongly interpreted) of the state? In pushing to its ultimate conclusions the principles laid down in the final sentence of the supreme court, my right to marry here in Boston would be as much a subject of contest as his; for the principle advanced and sustained by the judge is that, in view of the preliminary article, the word Protestant must be everywhere taken for granted before the word minister. According to this it is clear that I have no civil right to marry. I do not believe that they will dare to prosecute me on this point, however; so I shall continue to act as heretofore. Besides, the same court, in the preceding judgment in Mr. Cheverus' case, in exempting him from the pillory, acknowledged him even in distinct terms, as a resident min-





ister, empowered incontestably to marry in his place of residence. How to reconcile these two judgments, of which the second declares that he must be a *Protestant* minister in order to exercise any of the privileges conferred by the Constitution, or the laws of the state, on ministers, is what I do not understand, nor probably the honorable judges themselves. It looks very much as though in regard to the civil suit, fifty pounds fine and the payment of costs, for having married outside of his district, we shall be condemned.

MATIGNON.

From the Same to the Same.

[H. 6.] My lord:

I have the satisfaction to tell you that the civil action against Mr. Cheverus in regard to the marriage up East, wherein he was threatened with being condemned to a fine of £50 and an injunction never to marry again in future. has ended in his favor. Providence has favored us in a very particular manner in this affair. Judge Bradsbury, who as senior judge, should have presided, and who last year had declared openly in court that Mr. Cheverus should be found guilty, if he had married the parties before they had been to a justice of the peace, could not be in court because of a fall from his horse which it was thought would cost him his life. Neither could the advocate general, Sullivan, be there, while his substitute as we found was the very lawyer who was to plead our case. The result of all this was that he who prosecuted us did not even call the case, so that the matter is regarded as closed. Nevertheless, prudence requires that pending a further decision we do not venture to marry any person publicly outside of our own residence, unless they shall first have complied with the civil law in this respect. Your letter of last year will serve us as direction on the subject.

MATIGNON.

Boston, July 3rd, 1801.

From the Same to the Same.

[I: 7.]

BOSTON, April 6th, 1807.

My lord:

Advices that I receive at the same time from Baltimore and New York compel me to address to you humble but strong representations on a subject of the greatest importance for you, for me, and for the good of religion. Can it be, my lord, that you seriously think of me for one of your future suffragans? I am thoroughly convinced that if the distance that I have always lived from you had not made it an impossibility for you to know me, you would never have thought of such a choice. Consequently it is my duty to make myself known to you, without any affectation of humility, but with the same impartiality as I would speak to you about another. The good that has been done here is nearly exclusively the work of Mr. Cheverus: he it is who occupies the pulpit, who is oftenest in the confessional, and who is my counsellor in all that is to be done. For a long time his aversion to have himself known abroad has often caused us to be identified one with the other, and occasionally I have received compliments which in all justice were due to him. At present in spite of his love for self-concealment he is known; and probably with the exception of himself alone, in the estimation of everybody else, I have, as I deserve, but second place. My memory is actually so weakened and so little to be trusted that within twentyfour hours I am apt to forget the names and the features of persons who have business with me, and what they tell me and have told me, which as has several times happened forces me to avoid all society for fear of thus putting myself in a ridiculous position, which also causes me even more embarrassment in the confessional. This same defective memory hampers me in recalling words that for some years were most familiar to me and at times compels me to stop

short in the midst of a sentence. I experience the greatest difficulty in composing the simplest exhortation, and the growing weakness of my sight makes reading very painful to me, if it be something I have composed or copied; so that in seven months I have mounted the pulpit but once. I am not used to write even a simple letter in English, and I doubt if I could do even that without submitting it to a critic. Finally, I am at present almost incapable of undergoing fatigue, even of a short journey. Exposure to an east wind is enough to give me painful attacks of rheumatism which have made me very ill at various times during the past two years. I am very far, my lord, from wishing to direct or even to influence your choice. But I cannot help saving that if you have decided to choose one of your suffragans from Boston, were this to be in open competition, there is not a single Catholic or Protestant here of either good or little judgment who would not name my confrère. If he knew that I am telling you this he would not thank me, for he is far from having any ambition for the place. But the same motive of conscientiousness which would imperiously command me to refuse it, should dictate to him its acceptance. If in fine you wish, my lord, one wno unites several characteristic traits such as you yourself possess, especially the precious gift of gaining hearts without failing to inspire respect, I can assure you that he possesses them in an eminent degree. The title of doctor of theology which is the one advantage I have over him cannot assuredly supply for the lack of all virtue. As for the rest, I am far from desiring that this dignity should fall on him, since naturally therefrom would result more frequent absences, which for me are a great trial, especially as regards preaching. It is undoubtedly useless for me to forecast the consequences of a pleasantry I have often indulged in with him by calling him a Janenist, merely because he spent three years of his seminary course under the Ora-

torians, a joke to which he lent himself good humoredly. His sentiments, finally, when he is serious are exactly the same as mine; he labors heart and soul in fostering frequent Communion, and in his sermons has often adroitly eulogized both the founder and the society whose missionaries have done such great things. I might, perhaps, have still more forcible things to tell you about my incapacity and absolute unfitness for the dignity of which there is question; but what has been said above ought certainly to suffice to induce you to deny the rumors, which with those who know me face to face, could not but be injurious to the episcopate, and which really torment and afflict me. It seems to me that this dignity would lose much of its lustre if it were said that it was conferred upon another only after my refusal of it. You will certainly not thus imperil it, my lord, if you have the goodness to reflect seriously on the contents of this letter, or even to consult the wisest and most zealous persons of this city.

You have given me, my lord, a mark of confidence which exceeded my expectations in regard to my unfortunate confrère. I shall not go beyond the measures you lay down, but shall employ indulgence as far as you authorize me to do so. Unfortunately, since the receipt of your letter no vessel has sailed for England; the earliest is announced only for the 18th. I have many doubts about the return of Mr. Clisserau. Mr. Romagne is very well. No one here knows that I am writing to you: I limit myself therefore to assuring you of my personal sentiment of profound respect, and of an obedience to which conscience alone sets bounds.

Your humble and devoted servant.

FR. A. MATIGNON.





Muy Bally M.S.

MEMOIRS OF THE REV. AUGUSTIN BALLY, S. J.

BY WILLIAM BISHOP SCHUYLER.

PART I.

A visit to Bally—Its church and cemetery—Monument over Father Bally's grave—His birthplace—Ecclesiastical studies—Ordination—The mission of Goshenhoppen—Reverend Theodore Schneider—Father Bally's predecessors—His appointment as Superior in 1837—His assistants—Early undertakings—The new church—No direct rail-road communication with the outside world until 1869—The old rectory and the new—"Pecooliar" Brother Joe—Anecdotes of Father Bally; his frugal fare; his love for animals; enjoyment of a joke—Prayer-meeting in his room—The farm—Non-Catholics' faith in the efficacy of Father Bally's prayers—The parochial school at Goshenhoppen—The pastor's sermons on Sundays—His insistence upon English in the school.

Twelve miles to the north of Pottstown, Pennsylvania, lies a small village called Barto, which is the terminus of the Colebrookdale branch of the Reading railroad. If from there a pedestrian follow the highway, recently improved by the State, he passes through a beautiful and fertile region. To the left are hills covered with trees, except for an occasional clearing, showing yellow in the sunlight, and among the green of the fields at the base of these hills are red barns here and there. On the right is a more level expanse of grain fields and pastures with grazing cattle. The road sweeps around an old Mennonite church on the left and curves into another road which comes from the right. From this fork can be seen a small village a short distance ahead. A few steps more and he arrives at another branch road which, followed for about a half-mile, leads to a posi-

tion, where, through a gentle depression of the fields on the left can be seen the white tombstones of a cemetery. Rising above the trees in the background, is a white spire surmounted by a cross. Farther on, the road turns at right angles and descends towards the church, now visible on the right side. Drawing near to the church, the traveler comes to a cemetery on the opposite side of the road. A milestone opposite the gate shows that he is now a mile and a half from Barto. If he enter the cemetery and pass along the walk flanked with cedars he will come to a monument upon which may be read the following inscription:

Here rests in God Rev. Augustin Bally, S.J. Born March 8, 1806 in Merxplas, Belgium Died January 30, 1882.

It is here, near the scene of his life-long labors, and within sight of the church in which for over two score years he offered the Holy Sacrifice, that the subject of this sketch lies buried. In the nearby grain fields probably grew the wheat that in his hands became the Eucharistic Body of our Lord. Along this very road many times passed the venerable priest bearing the Blessed Sacrament as Viaticum to some soul about to depart on its last journey.

Father Bally's birthplace was in the province of Antwerp, Belgium. He entered the Society of Jesus on December 2, 1830, and spent four years in classical studies at Turnhout in his native province. Before Father Bally entered upon a religious life he had been employed as a clerk. He came to America, and landed at Norfolk, Virginia, together with Father Kroos who later was for many years pastor at Alexandria. Father Bally finished his novitiate at White Marsh, and in 1837 was ordained to the priesthood at Trinity Church, Georgetown, D. C., in the class with his life-long

friend, Father Barbelin. The young priest's first mission was at Conewago, Pennsylvania. Here he labored only a short time for it was during the same year that the Provincial of his Order transferred him to Goshenhoppen. Mr. Lilly, grandfather of the present Mrs. Jenkins, of Conewago, drove the priest to his new home in a small wagon; and Father Bally arrived at his new parish on the eve of All Saints, 1837.1

This mission is in Washington township, Berks county, Pennsylvania. During Father Bally's time the name of the village was Churchville, and the nearest post-office was at Schultzville, about a mile and a half to the south. the death of Father Bally his successor, the Reverend John B. Meurer, S.J., went with Nicholas Andre to the postoffice authorities in Philadelphia and requested that a postoffice be established at Churchville with the name of "Bally," as a tribute to the venerable priest's memory. The request was granted and the new office was opened August 7, 1883. The name of the village was subsequently changed to correspond with that of the post-office.

It is well known that the mission of Goshenhoppen is one of the oldest in Pennsylvania. In the year 1742, three hundred and seventy-three acres in what was then Hereford township, Philadelphia County, were bought by the Reverend Joseph Greaton, S.J., from Thomas and Richard Penn. In 1747, the Reverend Francis Neale, S.I., purchased from Ulrick Beidler a second tract of a hundred and twenty-two acres.2 Thus there came into the possession of the Jesuit Order about five hundred acres of rich farm land. Although at that time this section was settled by Germans, a considerable part was in its native wildness and the Indians were still numerous. They were usually friendly, and many of them were converted to the Faith.

¹ Information furnished by the Reverend John B. Meurer, S.J.

² Woodstock Letters, V, pp. 202-213.

Although priests had occasionally visited the district previous to the purchase of the land by the Jesuit Order, the Reverend Theodore Schneider was the first resident priest. He came to Goshenhoppen in 1741, and built a small chapel, and a mission house which served as both school and residence. His mission embraced the entire eastern part of Pennsylvania, and even extended into New Jersey and New York, and he was therefore almost constantly absent from home, except during the severe winter weather.

The often-referred-to register of baptisms, marriages and burials begun by Father Schneider, a translation of which was printed in Volume V of the Records of the American Catholic Historical Society, will furnish those interested with abundance of information relating to this mission. Only a brief outline will therefore be given here.

The priests who attended Goshenhoppen previous to the arrival of Father Bally were as follows:

	Beginning of Charge.	End of his Service.
Rev. Theodore Schneider, S.J Rev. John Baptist DeRitter, S.J. Rev. Peter Helbron	1741 1765 1787 1791	Died 1764 Died 1787 Removed 1791 Removed 1793 Died 1818
Fr. Schoenfelder. Fr. Brennewitz. Rev. Paul Kohlmann, S.J Rev. Boniface Curvin, S.J.*	1793 1819 1829	Removed about 1829 Died 1837

^{*} Had been associated with Fr. Kohlmann since 1822.

It will be noticed from the above that there were no Jesuits here between the years 1787 and 1818, that period marking the suppression of the Order. Except Father Ernsten, who was probably a Franciscan, the attending priests during these years were seculars, and all were resident except Father Schoenfelder, of Reading, and Father

Brennewitz, a missionary. During the years 1818 and 1819 these two priests paid flying visits to Goshenhoppen.

Under Father Kohlmann regular church services were first inaugurated, and practices were established which remained in vogue during Father Bally's time, such, for instance, as the ringing of the Angelus, and the recitation in common of the rosary before late Mass. In 1822, Father Kohlmann was joined by Father Curvin (Krawkoffski). The mission at this time had been reduced to an area of fifty square miles. Fathers Kohlmann and Curvin shared the single room of the mission house.

When Father Kohlmann was removed in 1829, Father Curvin was made pastor, and Father E. McCarthy came as an assistant and to care especially for the English-speaking people in various parts of the mission. The original chapel received two additions, the second of which was begun and almost completed by Father Curvin in 1836. This addition extended from the old part towards the road, and formed the body of the church, while the original portion became the sacristy, and still remains so. The church is about one hundred and twenty feet long and forty-four feet in width. The newest portion, measures eighty-five feet in length.

Father Curvin died suddenly in 1837 at Philadelphia, whither he had gone to procure materials for the church.¹

Father McSherry, provincial of the Jesuits in Maryland, appointed Father Bally superior of the Goshenhoppen mission, and, as has been said, he assumed charge of it on November 1, 1837. The assistant at this time was the Reverend Nicholas Steinbacher, S.J., who had previously come as assistant to the former superior, Father Curvin, after he had been alone for some years.²

¹ Woodstock Letters, V, 202-213.

² In addition to Father Steinbacher, some of the other co-laborers with Father Bally at various times were the following members of his Order: Fathers Varin, Dietz, George Villiger, Tuffer, Schleuter and Meurer.

Father Bally's first work was to finish the new ch In the floor of the old chapel Father Ernsten had p two marble slabs marking the graves of Father Schn and of his successor, Father De Ritter. When F Ernsten's labors were ended he was buried beside F. De Ritter, and a similar stone was laid to mark his resplace. A year and a half after Father Bally came to Gothoppen, the remains of Father Curvin were brought a vault in St. John's church, Philadelphia, by Fathers R and Barbelin and were interred beside those of Fa Ernsten. The body of Father Curvin is described as habeen in as perfect a condition as when it was first put in coffin.

A visitor to the church should not fail to enter the sac and view the row of four marble slabs which, though v by footsteps, show that the following priests are buried th

Rev. Theodore Schneider, S.J.

Rev. John Baptist De Ritter, S.J.

Rev. Paul Ernsten.

Rev. Boniface Curvin, S.J.

In the sketch of the mission in "Woodstock Lette Vol. V, dated 1876, Father Bally makes the following re ence to the interior of the church: "The church is ha somely frescoed, contains three altars, two hundred p and a fine organ." Referring to the condition of the parhe adds: "A very efficient choir adds solemnity and m devotion to the regular services that are held and more the one hundred communicants edify the congregation ev Sunday and holiday."

When Father Bally came to Goshenhoppen, the Philac phia and Reading railroad was being built. It had be completed to Norristown, and the gap between Pottsto and Norristown was covered by stage. To reach Philad

¹ Woodstock Letters, V, 202-213.

phia from Goshenhoppen one had to drive to Pottstown, thirteen miles away, and then take the stage. In 1839 the first train passed over the new railroad. On his journeys to and from Philadelphia, Father Bally usually stopped over night or for a meal at the houses of his friends in Pottstown. The Colebrookdale branch of the Philadelphia and Reading Railroad was completed in 1869. Father Bally was then able to substitute travel by steam for his carriage trips to Pottstown, as the terminus of the railroad was within two miles of the mission.

Father Bally resided for several years in the old mission house which, we are told, consisted of only one room.1 The oldest living resident, Augustus Kuhn, who was instructed for his first Communion by Father Curvin, remembers when Father Bally built the present rectory, which was near the church and somewhat farther back from the road. The residence of the housekeeper was between the church and the priest's house. The front door of the new rectory opened into a hall with an open stairway. Behind a door in the hall Father Bally always kept a barrel of crackers. On the left of the hall was a small chapel. On the right were the apartments of the priest, two uncarpeted rooms. The front one contained a springless iron lounge, covered with the hide of one of Father Bally's old horses, a few simple chairs, a book-case, and a stove. A passage-way connected this room with the church. In a corner of the back room was a canopy-covered iron bed. A dumb-waiter afforded communication between this room and the kitchen in the basement, which contained an additional room used, in early times, as the school-room for German pupils. It later became the work-shop of Brother Ioe, wherein he made and repaired rosaries, and made the altar-breads, of which he gave the fragments to the children who came to

¹ Woodstock Letters, V.

visit him. A familiar figure for years around the church was this Jesuit lay-brother. His name was Joseph Brembacker, and he humbly referred to himself as being very "pecooliar".

Father Bally habitually had in his service a boy whom he employed to go on errands and attend to other light tasks. Very likely the good father was thus enabled to watch over and cultivate vocations which he might detect among these members of his household. Ferdinand Stengel, now a Jesuit lay-brother, lived with Father Bally when a youth. He is a son of Jerome Stengel.

From about 1858 to 1862, Jerome Stengel, who was then a teacher in Father Bally's school, resided at the rectory. During this period an attempt was made to rob the priest's humble home. Mr. Stengel, who slept in the attic, was awakened one night by an unusual noise. He heard several reports that sounded like the discharge of a pistol and seemed to come from the lower floor of the house. Going down stairs armed with a candle and a boot-jack, he found how it was that the usual quiet of the rectory had been disturbed. Some one had attempted to gain an entrance to the house by forcing open a door leading into Father Bally's The door, as it proved, could not be opened wide because a bureau stood against it, but a pistol which laid on the bureau was knocked beyond the reach of Father Bally who, seeing the movement of the door, quickly closed it. It was then opened several times, and each time was closed by the priest. The person outside started to run away, and Father Bally, securing a shot gun, put the muzzle out of the door and drew the trigger, but no explosion followed. Afterwards when speaking of the adventure Father Bally always expressed his satisfaction at this, saying he was so thankful that he had been prevented from shedding the blood of a fellow being. What appeared to Mr. Stengel to be pistol shots he concluded later on was the noise produced by the slamming of the door. He also decided in his own mind that the burglar opened the door once, and, seeing Father Bally, immediately ran away and that the succeeding openings of the door were caused by the wind. At all events the door was thereafter carefully barred that there might be no repetition of the experience.

Simplicity of living was a marked characteristic of Father Bally's table. The fare was no better than that of a poor laborer. The only indulgence that can be imputed to him was a fondness for coffee. Several times a day he would call for a cup of coffee, of which he drank but a small quantity at a time. Raw eggs were a favorite food with the good priest, and he partook of them with great relish. He had no liking for sauer kraut or other German dishes.

People who came from a distance to receive Holy Communion were frequently invited by Father Bally to his house for breakfast. The writer's grandparents, one of whom was at that time a non-Catholic, and his mother, all of whom came from Pottstown, thirteen miles away, were invariably asked by the kindly pastor to have a cup of coffee and some bread and butter with him after Mass.

Altar wine was considered by the people in this vicinity to be very beneficial in illness, and they at times traveled for miles, even from places as far distant as Macungie, to procure some of it from Father Bally. The wine was always given to them, and gratuitously.

No male caller at Father Bally's was likely ever to forget his host's method of giving his guests a smoke. He invariably took a cigar and, breaking it in half with his fingers, making as clean a cut as if done by a knife, he would hand one part to his visitor and light the other half for himself, saying: "Half a cigar is enough for any man to smoke." This can be interpreted to mean that too much nicotine is injurious to the system.

A description of Father Bally's establishment would not

be complete without mention of his housekeepers. Among those who looked after the domestic affairs of the mission were Mary Schnabel, called "Polly", Mary Wickey, and Lydia Adam. They considered it their prerogative to lecture Father Bally whenever they thought the occasion required. He nick-named Lydia Adam, "Captain," on account of this attribute. He seemed to enjoy nothing better than to have her scold, and many were the tricks he had recourse to from time to time to bring forth such outbursts.

He took great pleasure in sending boys to the yard for cherries, knowing that Mary Wickey would drive them away amid a torrent of words. A joke on Lydia Adam in relation to the cherries is also told. Father Bally would offer to bring her some of the fruit from the yard, and, after filling the basket with leaves, would put a small layer of cherries on top. When the housekeeper discovered this deception, out came the scolding that the priest looked for and which he received with hearty laughter.

As much as Father Bally enjoyed playing a joke on others he appreciated one on himself. One day he noticed that butchering was going on at the farm-house across the road, and a desire came to him for some pigs-feet jelly, in the preparation of which the legs as well as the feet of the animal are used. He went over, therefore, and said to Mr. Melchoir: "Bennett, will you give me the feet of one of those pigs?" Taking the literal meaning of the priest's request, Mr. Melchoir cut off, not the legs, but all four feet, close to the hoof, and handed them to Father Bally who took them and went home without a word. In the afternoon he returned with a smile on his face and said: "That was the best joke ever played on me." For a year he laughed over the recollection of it.

Father Bally was a lover of animals and always had a dog or two. Some of the names of these pets were "Caesar," "Gyp," and "Bennie." They often accom-

panied their owner on his rounds, and their coming was dreaded by the good housewives of Washington township, as the spotless kitchen floors, chairs and tables were very apt to be soiled by the scampering of Father Bally's frisky companions. It is said that one evening while James Kase was calling on his pastor the stove became red hot, and the visitor called Father Bally's attention to the fact. The old priest answered: "Do you know what my little dogs do when the stove gets too hot? They go away."

Mrs. Frank Jansen was accustomed to help Lydia Adam to attend to the altar on Saturday evening. When they had finished their devout task it was Father Bally's habit to have them come to his room and recite the rosary with him. Because they had been in the cold church and were probably fatigued, he did not require them to kneel but allowed them to sit on the lounge. During the prayers Father Bally would walk up and down the room shaving himself. If a dog scratched at the door while devotions were in progress, as was not unusual, Father Bally would call to the "boy" and say: "Ferdie,1 let 'Boots' in." Then the door was opened and the animal would scamper into the room.

From the time Father Bally entered the Society of Jesus, he never looked into a mirror. Shortly before his death he referred to this fact. His shaving was done without a glimpse of his reflection in the glass. Common home-made soap was used for the lather, and he performed the operation of shaving with the accompaniment of a variety of twistings and contortions of his face. When he became old he had others to shave him. Mr. Kase often acted as barber. On one occasion when he asked the priest to turn his head, the following answer was given: "James, a good barber wouldn't ask me to turn my head. He would know how to turn it without asking."

¹ Ferdinand Stengel.

From time to time the authorities of the Jesuit Order sold portions of the original five-hundred acre tract which had formed the property of the Goshenhoppen mission. The purchasers generally bought small lots and thus there had developed a little village a quarter of a mile or so from the chapel and mission house. Between the hamlet and the church a lane was constructed which now intersects the main street in the business centre, and the new national bank, the hotel, the general store and post-office and a tinsmith's shop each occupy a corner.

During Father Bally's time the farm included about a hundred and fifty acres, the revenue from which was turned over to the Society of Jesus. A layman was employed to farm the land. He and his family lived in the house opposite the chapel. The names of these farmers, in the order in which they held the position, were: Simon Adam, Solomon Heinrich, John Adam and Bennett Melchior, the last named having had charge when the Jesuit Order sold the farm and turned the church over to the archdiocese of Philadelphia. It was in 1889 that this transfer was effected. The Rev. John B. Meurer, S.J., pastor at the time, handed to Archbishop Ryan the deed of the property, which included the church, the house, the school and a small portion of land.

Father Bally kept in close touch with affairs on the farm and gave it a great deal of personal supervision. In harvesting time it was his custom to walk over the grain field during operations and give a word of advice here and there. In those days, before the advent of modern machinery, it needed two men to bind for each one who raked, and the priest would instruct all as to how the work ought to be done to the best advantage.

Nearly all the members of Father Bally's congregation were farmers. If on a Sunday rainy weather threatened to spoil the ripened grain lying in the fields, permission was In his younger days Father Bally was an expert horseback rider, and used this mode of travel to reach the distant parts of the parish. Old age brought timidity, and he then journeyed by carriage.

near the mission-farm was heard to say: "If only Father

It is related that on one occasion Brother Joe told Father Bally it was necessary to get some more hay, as the supply was exhausted. The priest replied: "My, my, Brother Joe, put a pair of green glasses on Harry, and give him fence rails to eat: he will think it is corn-fodder."

Father Bally usually had two horses in his stable. Whenever any one wanted to borrow a horse he was allowed to take it without asking permission. This privilege was usually respected. Only once was it abused. One day a stranger was seen driving away with one of the animals. The neighbors of course expected him to return; but that was the last time the horse went out of Father Bally's stable.

On one occasion the priest traded horses with a Hebrew. The bargain seemed satisfactory, but later on it was found that Father Bally's animal had a habit of balking and all the coaxing of his new master could not get him to go. After that, a farmer was always invited to be present when horses were exchanged or bought.²

Bally would pray for rain!"

¹ Related by George Melchior.

² Related by Jonas Schwoyer.

The parochial school at Goshenhoppen was organized by Father Schneider at the time of the establishment of the mission. The educational zeal of the pioneer priests and of the early school-masters was successfully imitated by Father Bally. He made an arrangement with the school authorities of Washington township that proved of great benefit to the cause of religion. By this arrangement he was accorded the privilege of conducting a public school on the church property and with Catholic teachers. It was agreed between the school directors of the township and Father Bally that he should furnish the building and pay the primary teacher, while the directors should pay the upper grade teacher, one who should be satisfactory to the priest, in other words, a Catholic, but of course duly qualified and holding a valid certificate from the county superintendent. Therefore it was a public school in the full sense of the word, yet with all the advantages of a parochial school. Professor S. A. Baer, who was superintendent of the Berks county schools from 1875 to 1881, says in reference to this plan: "Both parties acted in good faith and there never was the least friction, at least not so long as Father Bally lived. The school was a good one and had the advantage of being graded. Father Bally saw that there were religious exercises according to the regulations of his Church, but in no wise did he let them interfere with the regular exercises of the school. It was a regular public school, meeting all the requirements of the law and of the county superintendent, and he [Father Bally] respected the rights of the directors and was their staunchest friend and supporter."

Some of the teachers of the Goshenhoppen school were Nicholas Andre, who taught before 1860; Jerome Stengel, previously mentioned; Samuel Whitman, George W. Mel-

¹ Letter to the writer.

chior, and James W. Kase, who began to teach in 1879. Mr. Melchior relates that when county superintendent John S. Ermentrout, a non-Catholic, visited the school he would exclaim: "Now say the prayers the way you always do."

While Mr. Kase was a student at Kutztown Normal school he frequently carried messages between Father Bally and Mr. Ermentrout, who was then a professor in that institution.

Superintendent Baer has given to the writer the following interesting account of his first meeting with Father Bally: "Among the beautiful little ceremonies he introduced was that of saluting visitors. I did not know anything about this, and when I, for the first time, walked into the school-room in the fall of 1875, the entire school rose to their feet and making the sign of the cross repeated in modest accent: 'Praise be to Jesus Christ!' Such a salutation I had never received in all my life and it made a lasting impression upon me. Before the teacher proceeded with the exercises of the school, he sent for Father Bally, and then I met him for the first time, and ever thereafter I was his friend and admirer and whenever I visited the schools of this district I was his guest.

"Whenever I visited this particular school he would accompany me and always seemed exceedingly happy and buoyant in spirit. . . . In many ways he would make the school exercises interesting and all the children happy, but under no circumstances would he forget my presence and always made my visit pleasant and profitable. He especially saw that all the pupils were in good humor, rendered their exercises creditably and showed efficiency in the use of the English language."

It was Father Bally's custom to visit the school twice a day, frequently carrying with him a supply of crackers, hickory-nuts and other dainties as rewards of merit. Friday afternoons he drew heavily on his cracker-barrel before

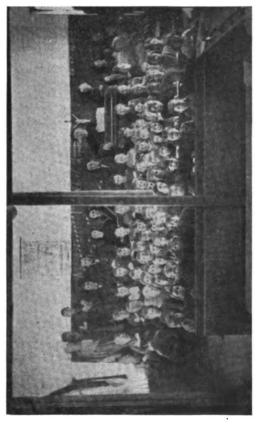
his visit and came to the school with well-filled pockets. On that afternoon compositions were read, and the authors of the best essays were rewarded with a larger share of crackers than the others.

He loved to hear the children sing; and his visits to the school would usually call forth renditions of his favorite selections, such, for instance, as "Hail Columbia," and "Columbia the Gem of the Ocean." Jerome Stengel says that Father Bally would often entertain the pupils with an account of the origin of the "Star-Spangled Banner," giving an interesting recital of the stirring circumstances under which Key composed the song. Mr. Stengel has in his possession a small picture of the school in session, with Father Bally in the front, and on the black-board at his back is a music-chart.

Father Bally built a new school house, which was a onestory, double building. In his latter years the attendance was probably from sixty-five to seventy children.

About 1860 the practice of holding school entertainments originated. Admission was free, and the affair was always held in the afternoon, in compliance with the wishes of the pastor who was very much opposed to evening entertainments. The usual recitations and songs were given. Many non-Catholics were to be found among the audience.

Although German was the common form of speech in Washington township, Father Bally used every means in his power to promote the use of the English language. Notwithstanding the fact that for a century English had been rarely used, and the school children heard nothing but Pennsylvania German in their homes, the priest was successful in making the rising generation familiar with the language of this country. He insisted upon the use of English in the school. It was considered a crime for a child to utter a German expression there or on the play-ground. On one occasion, when Mr.



INTERIOR OF THE GOSHENHOPPEN SCHOOL, KNOWN AS "ST. ALOYSIUS' ACADEMY."

Taken about the year 1865.

Figures in the background, from left to right, beginning with the third: Father Heickemer, S. J., Jerome Stengel, Mrs. Jerome Stengel, Mrs. Oliver Stengel, Nicholas Andre, Father Bally, S. J., Bennet Melchior. Priests, and the members of the church choir.



Kase was making his customary visit to Father Bally during the recess period, a German word that escaped from the lips of a child on the play-ground was loud enough to reach the ears of the priest. Father Bally, very much surprised and shocked, said to the teacher: "Do you allow that?"

There were various penalties for violation of the rule regarding English speech. In extreme cases marks of demerit were given, and the offenders sometimes received nothing less than a good pull of their ears by the priest himself. Mr. Stengel says that whilst he was teaching the school, Father Bally would give a record-book to any child who lapsed into German and this child had to keep it until he detected another scholar guilty of a like fault, whereupon the book was transferred to the new culprit. He in turn was an attentive listener for the next law-breaker.

Soon after his arrival at Goshenhoppen Father Bally adopted the habit of preaching an English sermon once a month in addition to the regular Sunday German sermon. Some time in the sixties the additional English sermon was given every week. Thus he imposed upon himself the labor of preaching the word of God twice every Sunday, once in English, once in German.¹

Fifty or sixty years ago the German Sunday-school was conducted in the basement of the mission-house, while the instruction of the English-speaking children was given on the upper floor of the same building. One former member of Father Bally's flock who made his first Communion in 1859, and who at the time had a knowledge of both languages, relates how the pastor requested his father to send him to the English catechism class. Father Bally argued that the use of German would eventually die out and that when the boy grew up he would have more use for English. As the father demurred, a compromise was effected by the terms of which the boy attended the class in each language.²

¹ Jerome Stengel's recollections.

² Jonas Schwoyer.

PART II.

Social relations with his flock—His love of children—Aversion to tale-bearing—Preparation for First Communion—Games with the children—Children eager to be of service to him—An April Fool joke—The untidy boy—A youthful visitor's experience—Father Bally entertains young men on winter evenings—His interest in the experiences of a young man at college—A youth goes to war—The drafted men—Letters to Captain W. A. Schall—Interest in national affairs—Father Barbelin—An episode during the religious riots in Philadelphia.

Official relations with his flock—Extent of the parish—Sick calls—Funerals—The graveyard—Brotherly love frequently preached by Father Bally—Support of the church—Confession discipline—System in children's behavior—Love of music—Sodality—The Rosary—First Communion Sunday.

Relations with non-Catholics—Doctor Young—The Schall family—John L. Bauer—S. A. Baer—Messrs. Ermentrout, Wolff and Schneider—Non-Catholics and Father Bally's funeral.

His last illness-Personal appearance-Tribute of a brother in religion.

When Father Bally walked about the village he was usually surrounded by a dozen or more children. This sight was indeed worthy of a painter's brush or poet's pen: the old Jesuit, in long, black sack-coat, beaming upon the little ones, a visible representative of the guardian angel. Nor did the kind-hearted priest neglect the physical appetite of his protégés, for whenever he and his party neared the village store they entered at his invitation and there feasted on candy which he bought for them. Love of children was Father Bally's distinguishing trait, and men and women, now old and gray, recall many incidents relating to the manner in which he imitated his Divine Master who said: "Suffer the little children to come unto me." The reason for his fondness for the little ones, Father Bally made known to Mr. S. A. Baer on one occasion when they were taking a walk together. The Father told his friend that he loved children "because they are so pure and innocent and as yet without guile."

If the confidences of his little friends ever leaned towards

uncharitableness the good old priest would promptly check the tendency. If a child came to him with a tale about another, Father Bally, pointing toward the door, would say: "There's a hole left by the carpenter for you to go out."

A non-Catholic,² whose boyhood days were spent at Barto where his father followed the trade of blacksmith, states that his parent was very well acquainted with Father Bally. The youngster was attracted to the priest because he was favored by him with a little mark of attention. The boy, watching passing teams from a perch on the top rail of a fence or in some other characteristic position, would be unnoticed by the majority of the passers-by, but when Father Bally came along in his low buggy, driving his bay mare, he invariably spoke to the child. This friendly recognition made a lasting impression upon the youthful mind.

The time of preparation for First Communion is fresh in the memory of all who received instruction for this Sacrament under Father Bally. About the beginning of February of each year the First Communion class started regular recitations, twice through the week and also on Sunday, and continued for three months. During the cold weather the children went to Father Bally's apartments and, standing in a row around the room, recited the catechism. Sometimes they "trapped" like in school; those who failed to answer a question went to the foot of the line. If a child showed great ignorance of the lesson, the priest would ask: "Do you know what we call those animals with long ears?" This remark coming from mild Father Bally was sure to be effectual in causing greater application.

The good priest never forgot to bestow crackers on the children. The barrel in the hall-way was drawn upon every time the youngsters appeared, and a few crackers were given

¹ Lewis M. Adam.

³ Hon. E. H. Gilbert.

to each. Even Father Bally's canary bird received a share, for its master would go to the cage and give the crumbs to his little pet.

When the weather became warmer, the First Communion class assembled either in the chapel or the church for instruction. An intermission for play was usually given to the children, and after some time spent on the play-ground, the catechism was resumed. During these recess periods Father Bally joined in the games with as much pleasure as his little companions. What fun it was to run races and for the victor to receive as a reward a piece of licorice bitten off by the priest himself! Then there were other gamesmarbles, blind-man's buff, hide-and-seek, and ball. A man who made his First Communion about fifty years ago recalls an incident connected with one of the games. The ball game they then played is now obsolete. It was something like "town ball," in which the holder of the ball tried to hit one of the other players. While Father Bally was playing, he was hit with such force by one of the boys that he immediately went inside and rapped on the windows to signal that the recess was over. "There" said the provoked children to the youth with the strong arm, "what did you hit Father Bally so hard for? Now we have to go in." 1

About that same time an addition was built to the onestory school-house. Some men recall to this day how the boys formed a line which extended up a ladder to the roof, to which they passed slate one to another from a pile on the ground.³ The children considered it the greatest honor to be of service to Father Bally. Then there was the little reward when the task was done—a few crackers, a piece of licorice, or some such dainty from the priest's store of good

¹ Related by Peter Frank.

² Related by Jacob Wummer.

things. When the boys chopped or carried in wood, they received hickory-nuts or candy. Even the girls were anxious to carry in the wood. A hickory-nut apiece was their share. One girl got an extra one because she was so small. To churn butter for the housekeeper was also a pleasant task, especially as "Polly" usually rewarded her assistant with a slice of bread and butter.

Father Bally's sense of humor found a victim now and then among the children. One year, on the first of April, the priest gravely handed young George Melchior a bottle and told him to go to Bechtel's store and buy "five cents worth of fat from a widow cat." The boy went down the lane to the store and innocently asked for the article. Mr. Bechtel laughed heartily at this request, for he at once understood that Father Bally had taken advantage of the day's privilege to play this joke on little George.

This same boy was one day playing around his parents' house when Father Bally appeared on the scene with his horse and buggy. There came into the priest's mind an ingenious idea, and so he invited the boy, unkempt as he was and sadly in need of soap and water, to go with him, saying he would take him to his aunt's at Green Lane, about nine miles away. The boy eagerly accepted the invitation, and off the pair started. Passing through Pennsburg, they stopped at Croll's, a family with whom the boy's mother had lived before her marriage. Father Bally, knowing that Mrs. Croll would be interested in the boy, took him into the house and introduced him to her. When they arrived at the home of George's aunt, Mrs. Gilbert, she seized her nephew and exclaimed: "You dirty boy! Come here and let me give you a scrubbing." When Father Bally returned and delivered the boy to his mother, the moment came for which the priest had been preparing. Mrs. Melchior was mildly told that they had been to Green Lane and had stopped at Croll's. Naturally she was keenly mortified that her off-

spring should have been seen when he was so shockingly untidy. Her love of cleanliness received a rude blow, and she exclaimed: "Father Bally, why did you let Mrs. Croll see him when he was in such a condition?" With an air of profound innocence the priest replied: "I just stopped at Mrs. Croll's and told her that this was Hannah's boy."

One of the members of Father Bally's flock, John Andre, a watchmaker, moved to Pottstown and there engaged in business. The priest kept up his interest in the man and his family, stopping at their house occasionally, and also having the children to come and visit him. During one of these visits young Augustin John Andre was being taught by Father Bally to serve Mass. The ringing of the sanctus bell was illustrated by rapping a table or chair, but one evening the priest, who desired to have the bell in order to show its use more perfectly, sent his pupil to the church for that article. Now, it will be remembered that the way led through a passage which opened into the church near the altar-railing. When the boy opened the door and entered the church he saw in the dim light a catafalque surrounded by black-draped candle-sticks which bore large scutcheons with skull and cross-bones on them. Terrified at the sight, John rushed back breathlessly to Father Bally's room and told what he had seen. When the cause of the terror was made known, the priest greeted the frightened boy with peals of laughter. During the rest of his fortnight's stay, John was haunted with visions of the dismal sight and he became so thoroughly home-sick that the pleasure of his visit was gone. Father Bally afterwards took delight in telling the family how terrorized John had been.

On winter evenings Father Bally frequently entertained the older boys in his room, combining prayer, study and play. Soon after supper it was the custom for Joseph Woods, George Melchior, Anthony Heickemer and William

Essig to go to the priest's house. The first-named is now a member of the Society of Jesus. All four were instructed in Latin on these occasions. They spent some time in reading the story-books in Father Bally's library and listened to a tale or two told by the priest. During the course of the evening there were intervals of prayer, the whole fifteen mysteries of the rosary and sometimes a litany being recited. Neither did the host forget games for the boys. On the bare floor Father Bally drew a circle of chalk, in which a row of water crackers was placed. Then the boys knelt down and with marbles shot out the crackers, each boy keeping what he had removed from the ring. At nine o'clock the boys departed to their homes.1

A certain man recalls the first time he went to Father Bally's room when he was a boy. The priest distributed crackers to the children, all of whom knew what was to be done with them except this particular boy. He ate his share before he discovered that he was expected to keep it to be used in the game.2

While James Kase was attending Kutztown Normal School, Father Bally was very anxious to hear of the young man's experiences. Mr. Kase, on his visits to his home over Sunday, was listened to with interest by the priest when the week's occurrences were recalled. Subsequently Mr. Kase attended Muhlenburg College. As his first day at that institution was a Friday he was compelled to refuse meat at breakfast. Dr. Horn, who noticed this, asked if he were a Catholic, and when answered in the affirmative. called the waiter and ordered that eggs be served for this student on future Friday mornings. When Father Bally heard of this he was greatly pleased and said: "That shows there are still good people in the world. They think more

¹ Related by George Melchior.

² James Griess.

Among those who went from Washington township to fight for the Union during the Civil War was a boy named Augustine Aloysius Smith, who was a ward of Bennett Melchior. Stirred with patriotic spirit, the youth who was but seventeen years old, asked his guardian to allow him to enlist. Mr. Melchior took Augustine to Father Bally who said: "Let him go if he wants to go." As he was a minor, it was necessary for the youth to be released from the guardianship of Mr. Melchior. The "freedom paper" was drawn up by Nicholas Andre who was a justice of the peace.

In bidding farewell to the boy, Father Bally said: "My! my! Gussie, are you going away?" On the feast of the Assumption, in the year 1862, the young patriot left his home, and with a companion walked to Pottstown, whence they marched to Philadelphia by way of Chester county. Augustine was soon at the front, and on December 13, 1862, was shot during an engagement before Fredericksburg. Amputation of his right arm was found to be necessary, and the Sacraments were administered to him by Father McGee, a friend of the priest at Goshenhoppen. While under the influence of ether, the patient called out: "Father Bally, the cats are scratching my arm." Hearing this. Father McGee wrote to the boy's pastor about his misfortune. Father Bally announced from the pulpit that he had heard from "poor Gussie," who had called for him while undergoing a surgical operation.

When he grew strong enough to travel, the invalid was sent in March, 1863, from the hospital in Washington, to a hospital in Philadelphia, whence he returned to his home the following May. When Father Bally saw the young soldier with the empty sleeve, he embraced him with expressions of deep sympathy, but congratulated him at the same time that he had escaped with his life.

A company of soldiers from Washington township and vicinity, under command of Captain William A. Schall, fought for the Union. Twenty-four of these men were Catholics and members of Father Bally's flock. On the morning before they left home they attended Mass and received Holy Communion.¹

While the company was away, Captain Schall, although a non-Catholic, carried on a regular correspondence with Father Bally, letters being sent about once a week by each. When in camp at Suffolk, Virginia, the captain invited the priest to visit his men.

The story of Father Bally's interest in the welfare of the soldiers is shown in the three following letters which he wrote to Captain Schall, through whose courtesy they are herewith reproduced.

Washington Tp., Berks Co., the 8th of April, 1863.

Dear Sir:

I am in receipt of your welcome letter of 2^d instant. I was very glad to see from it, that yourself and all your men are enjoying good health and spirits. I am very glad to hear that your men have been payed off on the 2^d April. Please advise them to keep a little of the money for themselves for current and incidental expenses but please tell them to send some of the money home; it will be doubly welcome to their good wives and children. It will be the first money earned by the good soldiers for their wives and children. I know they are willing to send them some of their money. Dear Sir: please tell all your good soldiers that their wives and children have not suffered either for wood or flour, they have had plenty during the winter. But now our treasury is getting rather low and a little help from your good soldiers will help their families in right time.

Dear Sir, you request me to come and visit your men next week; I would willingly do so but as I am rather unwell I do not trust the weather as yet. But please tell the men that I will surely come between the 5th and 10th day of May, and will stay with them 3 days and all our men can make their Easter and I will keep church for them—I saw your father day before yesterday, and he gave me a full account of you all, we sat in his little office for a long time and he gave me the route and the manner in which I must have my pass revised—My

¹ Recollections of Augustus Kuhn,

route will be 1st to Reading and get a pass from Mr. Hupe, then to Phila., take the night cars to Baltimore, have my pass revised, take steamboat to Fortress Monroe then to Norfolk, where I know many people, then to Suffolk. But I will be the longest with you and your company—I hope you will give me board and lodgings as Uncle Sam gives to his men. So please encourage your men and tell them that I will surely be with them at the promised time.

Now some news from Washington and Hereford tps. William Bauer a young man and son of Henry Bauer—Blacksmith—died and was buried on Easter Sunday. Jonas Adam died on last Monday and will be buried tomorrow. Old Mr. Melchior and his son Joseph are both sick but not dangerously so, the old man has again a carbuncle on his face, which is very painful and Joseph has the inflammatory rheumatism. I hope they may soon get well. You may tell your men that all their relatives are very well as much as I know.

We had very bad weather the day before Easter & even on Easter day, it rained, it snowed, it hailed, & there was ice, snow, water, sleet & mud in abundance. You people living so far South are no doubt blessed with fine weather & a warm climate. Well we do not begrudge you, the poor soldiers may have likewise something good.—I must conclude by sending my respects & best wishes to all the officers and men of your company.

AUG. BALLY.

P. S.—I wish you would send me some Tobacco seed in a letter, I would like to plant some Tobacco & would give the neighbors some so they can likewise plant Tobacco, the weed, though very distasteful is very dear here.

COLEBROKE DALE P. O. BERKS Co., PENNA., 20TH APRIL, '63.

Dear Sir:

Please tell the men of your company that Tuesday or Wednesday next I hope to be with them. I will start on Sunday evening 3rd of May.

There is some difficulty in procuring a pass but still I will try my best. If I can reach Norfolk, I have there acquaintances enough who will go with me to the Marechal, & procure a pass for me to your camp at Suffolk. So please tell & let our men know that I am coming.

Yesterday I saw your father & he promised me a pass to the Marechal at Baltimore. So I believe I will have no difficulty in reaching you. Yours respectfully

Aug. Bally.

To Capt Will^m Schall C. S. 167 Reg. P. M.

APRIL THE 30TH 1863.

Dear Sir:

Just before closing my letter of 29th inst I received a letter from Mathias Adam, written by Mr. Foley, in which they state the threatening position & probable engagements which may follow & therefore they advise me to delay my visit to Suffolk for a while. I will follow their advice, & in the mean time I beg of you to let me know, as soon as you think proper, when it would be advisable for me to come. It would be my pleasure to come & pay a visit.

Yours Aug. Bally.

P. S.—We are all well here & so are the relations of all the drafted men. We look daily in the newspapers for the news of Suffolk & its neighborhood.

CATH CHURCH, COLEBROOK DALE P. O., BERES CO., PENNA., THE 7TH MAY, 1863.

Dear Sir:

I had packed up every thing & had my pass from Governor Curtin to start for Suffolk. Then I received a letter from Mathias Adam & Mr. Foley, advising me to postpone my visit on account of the danger.

Now Dear Sir: as soon as the danger is over & as soon as your men are in some permanent place, please inform me & I will come & say Mass for our men & give them their Easter Communion.

I do not want to put you, or our men in any inconvenience, if their military duties do not allow them any spare time; but if you think your men would have half a day time, I am willing to come & administer to them the consolations of Religion.

Your fath, mother, Brs & sisters are all well & so are the relations of your men in C. S. we all wish to see you safe home when the time is out. So please give our respects to all,—for my part I wish to see you all at Suffolk, so if there be any chance please let me know.

Yours respectfully

AUG. BALLY.

Father Bally ventured the journey and, after reaching Fortress Monroe, was prevented by the provost marshal from going any farther. The regiment which included Captain Schall's men was at that time engaged in fighting and later was ordered up toward Richmond. As they were afterwards on the march the greater part of the time, Father Bally was never able to make the promised visit. This was a great disappointment for both the priest and his friends.

Father Bally took a keen interest in national affairs. It was hard to determine his politics. One thing, however, was apparent, namely, his patriotism. In later years, when the custom of displaying the flag on national holidays became general, Father Bally always had the colors flying on such occasions.

A son of Bennett Melchior was born on the fourth of July. Father Bally suggested that the boy be called after the Father of his Country. Accordingly the name of George Washington was given to him.

The visits of Father Barbelin to Goshenhoppen are remembered by the older residents. Augustus Kuhn relates that, in 1850, when his father was lying dead, Father Barbelin and some others were at Goshenhoppen for their retreat. The priests called at the house of mourning. As a child of Augustus Kuhn was sick, Father Bally said to the mother: "My, my, Margaret! get the child and show it to Father Barbelin. He is a very good doctor." She did so. Some prayers were said by the saintly priest and the child recovered.

During the religious riots in Philadelphia in 1844, Father Bally, hearing of the destruction of St. Augustine's church, went to Pottstown. He met a Protestant gentleman, John Yohn, with whom he was well acquainted. When Father Bally made known his intention of going to Philadelphia his friend tried to dissuade him, saying that priests were being murdered there. As Father Bally insisted upon making the trip, he was invited to Yohn's to put on a suit of his friend's clothes, and thus attired the priest proceeded on his journey to Philadelphia.¹

Although the extent of the Goshenhoppen mission was much smaller than the field of labor of the early Jesuits, Father Bally still had a considerable area over which to

¹ Related by Augustus Kuhn.

travel to attend to the religious wants of the faithful. In his early years his mission covered the greater part of Berks, Bucks, Montgomery, Lehigh and Schuylkill counties. Some of the towns included in this district were: Moselem, Hamburg, Lebanon, Mauch Chunk, Easton, Allentown, Pottstown and Douglassville. The Catholics in these as well as other places were under his charge.

On account of the number of places to be visited, the residents of each had to wait for several weeks for their turn to hear Mass and receive the Sacraments. Father Bally induced many to sell their property at these places and buy from the Jesuit Order land near the church at Goshenhoppen, thus helping to form the village. As was stated elsewhere in this sketch horseback was the good priest's favorite mode of travel during the early years of his mission. When railroads were built he had an easier way to reach the distant points, but by that time nearly all of these places were provided with resident pastors.

Thus by the formation of other parishes the extent of the mission was considerably reduced. Father Bally, in a historical sketch of the mission, in Woodstock Letters, Vol. V, states that the territory remaining under the jurisdiction of the Church of the Blessed Sacrament was twenty square miles. From the Sacramental Register it is seen that Father Bally said Mass and administered the Sacraments at Macungie, Vera Cruz, Topton, Emmaus, Pennsburg, Seasholtzville, Landis' Store and Boyertown.

In going on sick-calls to the parishioners in this district, Father Bally usually rode on horseback. Besides the journeys to administer the Sacraments he made other visits of consolation and comfort to the patient. On sick-calls, when he went in a carriage, he was always accompanied by a layman. Some of these chosen companions were: Bennett

¹ Woodstock Letters, V, p. 209.

Melchior, Jerome Stengel and James Kase. While on the way the time was usually spent in prayer, one rosary after another being said. The father used to remark that they would not be obliged to say the beads in the evening if they said them in the carriage.

Mr. Kase remembers an occasion when he drove with Father Bally to the house of an old man who had not been to the Sacraments for over thirty years. Influenced by the priest's words the sinner became truly penitent. Then both wept; two gray-haired men, the lost sheep and the shepherd. The confession was heard then and there, and Holy Communion was taken to the shriven sinner a day or two later.

Whenever a death occurred, it was customary to hold services at the house of mourning before the funeral cortege proceeded to the church. Nicholas Andre, the organist and school teacher, usually conducted the house services. During his absence from the school-room his place was taken by Father Bally. Non-Catholics attending these services at the home of the deceased often mistook Mr. Andre for the priest. His excellent voice in singing the hymns and his devout prayers were greatly appreciated by the afflicted family and their friends.

Augustus Kuhn remembers that over seventy years ago, when he was an acolyte, Father Bally, while waiting for a funeral, would send the altar boys to the top of the hill to watch for the expected procession. They had a good view in the direction either of Pottstown or Allentown. When the line of carriages came in sight, the boys scampered to the church to tell the patiently-waiting priest.

No matter how late the funeral arrived, Father Bally did not begin the Mass until the corpse was in the church. His usual text for the funeral sermon of an adult was from St. John 6:55, "He that eateth My flesh and drinketh My blood shall have life everlasting and I shall raise him up on the last day." 1

¹ Information of James Kase,

As is customary in country parishes, the graveyard surrounded the church. For over a century the dead were buried near the altar where the Holy Sacrifice was offered, and the souls of those at rest in the churchyard were remembered by the priest in his prayers at Mass. Additional burial space at length became necessary, and in 1876 the present cemetery was dedicated.

All who came in contact with Father Bally in every-day life, imbibed, through his example, a feeling of brotherly love. His every action taught the love of one's neighbor. From the altar he preached many sermons upon this theme. His favorite text was from the first epistle of St. John: "My little children, love one another." Many times he related the story from the life of that apostle of how St. John, being old and weak and not able to preach, was wont to have himself carried to the assembly of the faithful at Ephesus to whom he would repeat this single admonition: "My little children, love one another." His hearers complained: "Master, why always say the same thing?" St. John answered: "It is the Lord's precept; keep it and it shall be enough."

While the Church of the Blessed Sacrament was under control of the Society of Jesus, the parishioners were not taxed very heavily for the support of the church. Compliance with the fifth precept of the Church was not at all burdensome upon the congregation as the farm put into the general fund of the Order a considerable revenue. When a contribution was offered to Father Bally by a person whom he considered to be giving too generously, the good father would return a portion saying: "I don't think you can afford to give so much."

There was no such thing as pew-rent in the early days. When Father Bally established this custom, objections were raised by some parishioners although the annual rate was but two dollars and sixty cents for pews that now rent for ten dollars a year.

Father Bally heard confessions in the front of the church near the sanctuary, the penitents kneeling at the railing to await their turn. The priest would give an occasional glance over the curtain at the line, and if he chanced to see any person try to usurp the place of another he promptly came out of the confessional and made the offender go back to his proper position.

The Mass which the children attended was usually said by the assistant priest. Father Bally remained in the midst of the children for the purpose of maintaining discipline. He insisted on becoming reverence in their behavior during the Holy Sacrifice, and would not allow a child to look around or otherwise misbehave.¹

Father Bally was a great lover of music and in his younger days had a clear tenor voice, with which he sang High Mass in a delightful manner. At Benediction he intoned the O Salutaris, Tantum Ergo and Psalms, singing one verse in the sanctuary while the choir answered with the next. As age grew upon him he sang only during a part of the Mass. After the Kyrie and Gloria the responses were merely given as at low Mass. In his old age he no longer sang High Mass at all.

The Blessed Virgin's Sodality was organized about the year 1857. Father Barbelin, who had been Father Bally's fellow-novice, and who had established the Sodality at old St. Joseph's, in Philadelphia, visited Goshenhoppen to assist in the organization of a similar society there. Thomas McCarthy was the first prefect.² August A. Smith states that he joined the sodality in 1858, his guardian, Bennett Melchoir, and himself kneeling side by side.

The practice of saying the beads before late Mass on Sundays, established by Father Kohlmann, was continued

¹ Related by James W. Kase.

² Recollections of Augustus A. Smith.

by Father Bally. To a layman was assigned the duty of leading in the recital of the rosary. Nicholas Andre had this honor for years. The devotion of Father Bally to this prayer to Our Lady is well known. Reference has already been made to his saying the beads with laymen while on sick-calls. Catholic callers upon the priest could not get away without saying five decades with him.

First Communion day, that happy time remembered by Catholics the world over, was observed at Goshenhoppen on the first Sunday of May. It was a gala day in the Church of the Blessed Sacrament. Attracted by the beautiful ceremonies, large numbers of people flocked to the church. A non-Catholic who conducted a livery stable in Pottstown relates that it was impossible to obtain a team for that day unless a reservation was made months in advance. Another Pottstown non-Catholic, now eighty years of age, tells with pleasure of the journey made by himself and other non-Catholics to Father Bally's church on the great Sunday of the year. The distance of thirteen miles was often covered on foot by these young people.

The First Communion class, at Father Bally's request, began a fortnight in advance to pray for fine weather on the memorable day. Long before the late Mass on that Sunday, numbers of teams and pedestrians passed along the roads leading to the church. By the time the procession of first communicants entered the church, the road and nearby fields were filled with rows of carriages and horses which were cared for by boys of the previous First Communion classes, who reaped a rich harvest thereby.

A large throng, unable to enter the crowded building, spread over the church-yard among the gravestones. That there were more people outside than inside the church caused the face of Father Bally to light up with smiles. A large proportion of the assembly was composed of non-Catholics.

The procession of children passed to the sanctuary where

they remained during the Mass, the boys on the epistle side, the girls on the gospel side. After the Sanctus bell had announced the near approach of the time when they were to receive our Lord for the first time, the happy children advanced two by two to a kneeling stool. First the boys received the Bread of Heaven and then the girls.

After Mass came the breakfast, either in the yard or in a Some years the children room adjoining the church. brought their lunches; on other years the meal was provided by Father Bally. In 1858 there were about fifty children who received Holy Communion on this day, the class of the previous year being included.

Father Bally's delightful urbanity gained for him numerous friends among our separated brethren. Difference of creed was no obstacle to his intercourse with his fellow-The following examples show the high value which non-Catholics placed upon his friendship.

Doctor Young, who practiced medicine in Washington township, was on very intimate terms with Father Bally. The funeral services of Oliver, a son of the doctor and of the same profession, were held at his father's house. spite of the difference of religion, the Catholic priest, by invitation, delivered the sermon. Doctor Young is said to have had a leaning toward our Faith, but he moved away from Goshenhoppen before the development of that inclination.

Father Bally frequently visited the Schalls at Forgedale, about two miles distant from Goshenhoppen, and often accepted an invitation to take a meal at their table. tain W. A. Schall was a member of this family. The letters given in the foregoing pages show the friendly relations that existed between them and Father Bally. During the last illness of Judge Schall, the head of the family, the priest spent many hours at his bedside, although the dying man was not a Catholic.

Among those who cherished the friendship of Father Bally was John L. Bauer, a member of the Mennonite church, and now a director of the Boyertown National Bank. When this man was ill with typhoid fever, Father Bally frequently called on him. Mrs. Bauer, too timid to tell the priest that visitors were forbidden, always allowed him to see the patient. When Mr. Bauer was on the road to recovery, Father Bally referred to his visits and invited the convalescent to return the calls. The invitation was accepted, and Mr. Bauer went to see the priest every day whilst he was awaiting the complete restoration of his health.¹

Superintendent S. A. Baer, while visiting the schools in the vicinity of Goshenhoppen, was always the guest of Father Bally, and stayed over night at the rectory. After supper the priest and his visitor would sit together in conversation until eight o'clock. Precisely at that hour the priest was wont to summon the boy, and would then kindly remind his guest that he was very tired and that his room was ready. Mr. Baer says that the room was always prepared for his comfort in every detail, through the kindly care of the priest.

The visitor, although a Protestant, invariably went to the little private chapel in order to be present at Father Bally's daily Mass which was said very early in the morning and was attended by the housekeeper only. Professor Baer tells of his experience in the following words: "So impressed was I by his simplicity and piety that I, although a Protestant, never missed a single Mass when a guest at Father Bally's. I always rose in time to be present from beginning to end, even in the midst of winter when the thermometer was nearer zero than the freezing point, and not once have I regretted it."

The following extract from Professor Baer's letter to

¹ Related by Lewis M. Adam.

the writer of this sketch shows the high regard he had for Father Bally: "My recollections of these visits are among the pleasantest of my life. To be in touch with a soul so pure and radiant and withal so calm and saint-like was a privilege that I truly prized. His conversation was full of good cheer and always interesting and elevating. . . .

"Father Bally was a great soul, generous and benevolent, a shepherd who knew his sheep and how to feed his lambs. I love to think of him. His memory will always be dear to me."

In the Sacramental Register of the Church of the Blessed Sacrament is to be found a record of the profession of faith, on August 19, 1871, of "Patrick Bernard Wolff" and "John Bernard Ermentrout" and of their baptism by Rev. John P. Schleuter, S.J., who was the assistant of Father Bally at that time.

These converts were George D. Wolff and John S. Ermentrout, both of whom were ministers of the Reformed Church. Their conversion was the result of a chance meeting with Father Bally while they were taking a walk in the vicinity of Churchville. John S. Ermentrout has already been mentioned in this sketch as a superintendent of Berks county schools and a teacher in Kutztown Normal School. He was engaged in the latter vocation at the time of his conversion. George D. Wolff had previously been for four years rector of Trinity Reformed Church, Norristown. When he embraced the Catholic faith he was principal of the Norristown high school.

The following account of the conversion of these reverend gentlemen has been given mostly by the Reverend James Regnery, rector of St. Joseph's Church, Easton, to

¹ Mr. Wolff needs no introduction to our readers. As he was editor of the Catholic Standard from 1872 until his death in 1894, and a member of the editorial staff of the American Catholic Quarterly Review, he was widely known in Catholic circles.

whom it was related by Mr. Ermentrout nearly thirty years ago. Father Regnery was at that time an assistant at St. Paul's Church, Reading. He fears the details may not be perfectly accurate because the story was told by Mr. Ermentrout so long ago and in such an informal manner. We have reason, however, for giving full credence to the narrative. The testimony of the friends of Mr. Wolff proves that it has good foundation, as will be shown in the closing part of the story.

One day during a summer vacation, Messrs. Wolff and Ermentrout, together with a man named Schneider, started from Allentown on a stroll through the country. Their walk led them to Goshenhoppen. As they approached the church, Mr. Wolff caught sight of Father Bally in his cassock, which was, as usual, rather the worse for wear. The ministers decided to accost the priest and to broach the subject of Catholic doctrinal folly, etc. Father Bally received these self-introduced gentlemen most cordially and bade them enter his house where they could better discuss such dry but live subjects. Having first softened their Protestant prejudices by the proffer of cigars and refreshments, he engaged in discussion with his guests. The controversy lasted until towards evening.

On their homeward way the ministers trudged over the first few miles in silence, each entirely absorbed in his

¹ After his conversion, Mr. Ermentrout was employed on a Catholic paper in Baltimore. Later he taught at St. Charles' Theological Seminary Overbrook, Pennsylvania, and finally rejoined the faculty of Kutztown Normal School. While at the last named place, he invariably made weekly visits to Reading to see his mother who lived on Walnut street in that city. It was his custom to leave the school on Friday evening or Saturday morning, go to confession regularly on Saturday, and receive Holy Communion on Sunday.

On Sunday evenings, after the priests' work was over, he usually called at the rectory of St. Paul's church where he had many pleasant chats with the rector. Monsignor George Bornemann, or his priests.

thoughts, so deeply impressed were they by what they had heard and seen. At length Mr. Ermentrout broke the silence with these words:

"Who is the fool? We tried to fool him and I confess I am the victim."

"Those are my sentiments," each of the others replied. "But we are not routed yet. Let us read up and try that old man again." When they felt themselves fully prepared they again called upon Father Bally, but with the same result as on the former occasion. The second defeat transformed them from antagonists to friends. Still more was to be done. On the third visit, Father Bally, before further discussion, took them into the church and bade them pray to the Sacramental God there present in the tabernacle, and thus make it not a school of inquiry and mental enlightenment, but a religious act of invocation to the Almighty.

At the conclusion of this act of worship, the priest and the ministers repaired to Father Bally's room, where, perhaps to make them feel humble in the "midst of earnestness," or perhaps as a penance, he offered each a rank homemade cigar. In this manner they gained their equilibrium, and then after serious discussion they asked the priest to enlighten them further. To this request Father Bally replied that he was not sufficiently versed in sacred science to instruct such learned men, but he would ask them to go to the Bishop of the Philadelphia diocese, who would instruct them or designate some one else to do so. Fortified by a letter of introduction from Father Bally, they ventured to present themselves to Archbishop [then Bishop] Wood. The prelate heard their case, and bade them go back to Father Bally, saying that the country Jesuit could give them all the instruction they needed and all they could bear. In their case, he added, it was not mental development that was required, but a change of heart, and that Father Bally was just the man to effect this.

They obeyed the Bishop and returned to Father Bally, who then put them through the exercises in the old-fashioned way. When they asked for a theological manual to read he gave them the penny catechism.¹

In talking afterwards about their experience, Mr. Wolff often spoke of the simplicity of Father Bally and his plain, homely ways. The convert showed much amusement when relating how he and his friend made their first confession to the old priest. They went to his room, where they were told to kneel at his feet whilst he sat beside his table, which was in anything but a presentable condition littered as it was with books, papers, pipes and a variety of other articles.²

The esteem in which Father Bally was held by non-Catholics was shown by their attendance in great numbers at his funeral. The discourse by Father Hiltermann was so interesting to John M. Ehst, afterwards a Mennonite minister, that he remarked he would have left his cattle unfed until three o'clock in the afternoon if the sermon had lasted that long.³

On November the 1st, 1881, Father Bally's pulmonary trouble rendered further work impossible. From that time until his death he kept to his room, and his assistant, the Rev. John B. Meurer, S.I., attended to the affairs of the parish.

¹ Recollections of Right Reverend J. F. Loughlin who met Mr. Wolff afterwards and became his very close friend and with whom the subject of the conversion was frequently discussed.

² Recollections of the Reverend James C. Monahan, who when just starting to college in 1875, heard Mr. Wolff tell of his conversion at the rectory of St. Patrick's church, Norristown, Pa., where he often visited his uncle, the Reverend John Monahan, pastor of the church.

⁸ Information of George W. Melchior.

⁴ Father Meurer was appointed assistant to Father Bally in 1875. He informed the writer that when he came to Goshenhoppen, Father Bally was under the impression that he had heart disease, but Father Meurer proved to him that his discomfort was due to gas in the stomach which interfered with the action of his heart. This explanation made Father Bally very happy.

Many times when Father Bally thought his end was near at hand, he would send word to James Kase, the school teacher, to bring the children to his room. When his little friends surrounded his bed the old priest spoke to them, telling how he would soon pass away, and asking them to go to the cemetery after his death and pray for his soul.

In the evenings Mr. Kase often read aloud to the sick priest. With his head on the pillow of the sick-bed, he would proceed with the story. Sometimes the reader's eyes closed in sleep, when the priest would remark: "James, you're a good reader but you're a good sleeper also."

Mr. Kase relates that Father Bally on his death-bed spoke about the responsibility assumed by a priest. He said he was afraid that he had not performed all his actions with the proper intention.

Augustus K. Essig, one of the congregation, remained with Father Bally throughout the night to minister to his wants. At one o'clock on Monday morning, January 30, 1882, Father Meurer heard a knock at his door and was told by Mr. Essig that Father Bally was saying something which the watchers at his bedside could not understand, but it might mean that he wanted to go to confession. Going down stairs to the sick-room, Father Meurer asked the dying priest if he wanted to go to confession and was answered in the negative. With hands extended Father Bally continued to repeat the exclamation; "Admirabile! admirabile!" Shortly afterwards he passed to his reward.

The following description of Father Bally's personal appearance was printed in the Reading *Eagle* of February 4, 1882:

"In stature, Father Bally was below medium height and the form that in youth was supple and erect, was in his later years, bent with disease and study. He had a striking face with very light blue eyes, which retained their clearness to the last, though the sight had grown very dim. His complexion was fair, and since his last severe illness, almost childishly so; and the fringe of snow-white hair which Father Time had left on his head, gave him a venerable and to those who knew and loved him a saint-like appearance."

The purpose of this article has been to present Father Bally as he appeared to the laity. To round off and fill out the parts of his character and work not sufficiently touched upon here the following tribute of a brother in religion is quoted: 1

"Father Bally was a great man, though he knew it not, and few that knew him ever adverted to the fact. He was so simple in his greatness, so unpretending, so unselfish, so modest, that his merit, though felt and recognized, was hardly adverted to and seldom mentioned. . . .

"Father Bally was a man of much virtue, therefore his life work was powerful, though simple, and it came not back empty. For nearly fifty years he was pastor of the same congregation, speaking to the same people in private and in public, always under their eyes and under the close scrutiny of men of all creeds, dispositions, passions and prejudices, and yet during all that time Father Bally was esteemed and loved by all that knew him, whether they were members of his congregation or not. During all that time his life stood the test, his virtues underwent the scrutiny and during all that time, esteem and love of Father Bally grew, until his name was in every mouth and his influence was felt far and near. None but a great man could have gone through this ordeal as Father Bally did. He was the father and friend, the counsellor and guide of all."

¹ Woodstock Letters, XI, pp. 195-199.

LETTERS FROM THE ARCHIEPISCOPAL ARCHIVES AT BALTIMORE.

1790-1814.

NOTES BY THE REV. E. I. DEVITT, S.J.

BISHOP CARROLL FROM ANN LOUISA HILL.

Note.—As Catholic schools and communities of Religious could not exist in England and the English Colonies, foundations were made on the Continent. Besides the English Colleges at Rome, Seville, Valladolid, &c., for the education of clerics, there were also establishments like those at Douai and St. Omers for lay students. Many young men from Maryland were sent to St. Omers before the American Revolution. There were also several communities of teaching and contemplative Orders of Nuns, especially in Belgium, recruited from English Catholic families. Some young ladies from Maryland, sent abroad for their education, and developing a vocation to the Religious life, joined these communities. The Carmelites had been established at Antwerp from an early date, within thirty-five years of the death of St. Teresa. Mother Mary Margaret Brent, a native of Charles County, Md., had been Superioress at Antwerp for many years, and in 1780 had procured the appointment of her relative, Rev. Charles Neale, as spiritual director of the convent. There were other American Sisters amongst the Carmelites at Hoogstraeten—the writer of this letter, who belonged to a prominent family of Prince George County, Maryland, and was a cousin of Bishop Carroll-and the "Mrs. Matthews and her two nieces" who were destined with Mother Frances Dickinson, an English member of the Antwerp community, to found the first Religious community of women to be established in the United States.-The Ursulines, it is true, had been at New Orleans from an earlier date, but, in 1701, Louisiana was not included in the American Union.

The three Matthews ladies, were natives of Charles county, Md, descended from Mr. Thomas Matthews, one of the earliest settlers in Lord Baltimore's Colony: a brass memorial tablet has been recently placed in St. Ignatius' Church, St. Thomas' Manor, in grateful recogni-

tion of his fidelity in holding the Manor lands in trust from 1640 to 1662,—a dangerous and troublesome time for the Jesuit proprietors.— "Mr. Matthews, the brother", referred to in this letter, was Father Ignatius Matthews, S.J., born in 1730, pastor of Newtown, St. Mary's County, Md., where he died in 1790, shortly before the arrival of his sister in America. The quaint old church at Newtown, Britton's Neck, is still in use, and the manor-house also, where the Jesuit Fathers lived until the transfer of the residence to Leonardtown, the county seat. There is extant a print of Father Matthews preaching from the pulpit of this church. Besides this Rev. Ignatius Matthews, brother of the Mother Superior, "Mrs. Matthews", we may mention a brother of the nieces, Rev. William Matthews, President of Georgetown College, 1808-1810, Vicar General Apostolic and Administrator of Philadelphia. in 1828-o. He was the first native-born American to be elevated to the priesthood in the United States, in 1800, and for nearly half a century he was the beloved pastor of St. Patrick's church, Washington, D. C., where he died in 1854, universally revered.

The colony of four Carmelite nuns, accompanied by Rev. Charles Neale, arrived in America, in 1791, and settled at "Mt. Carmel", near Port Tobacco, Charles County, Md., where they remained until 1831, when the Community was transferred to Baltimore. Father Neale was chaplain at "The Monastery", as "Mt. Carmel" was popularly called, until his death in 1823. This letter of Mother Ann Louisa Hill, together with full and interesting details of the "Call of the Nuns to America", their "Voyage", Establishment at Mt. Carmel, and subsequent history, are set forth in CARMEL IN AMERICA: The Centennial History of the Discalced Carmelites in the United States, by Rev. Charles Warren Currier, Murphy & Co., Baltimore, 1800.

[G. 4.] Hon'rd Sir:

Being informed of your safe arrival into England, I cannot omit doing myself the honor & satisfaction of writing a few lines, both to felicitate you on the high & eminent Dignity to which Almighty God has raised you, too assuring you of our humble Respects & best wishes of a happy success in all your undertakings, we shall not fail to pray for every blessing & Benediction from heaven. I beg if you should come to these parts that you will honour us with a visit, your presence will be a great & signal comfort to me & all my dear Community. We heard that you, honoured Sir, had desired Mr. Charles Neale to return to Maryland with

3 or 4 Religious of our Holy Order to make there a Foundation of Carmelites, in consequence of which our worthy Superior the Rev'd Lord Bishop of Antwerp chosed our much esteemed Superior, Mrs. Matthews, for that great work, her two nieces, & one of our Order of Antwerp accompanied her. They left us the 10th of April, the grief as well as the great loss we have sustained in parting with so valuable & so much esteemed a Superior is greater than I can express. What has aided much to the increase of my Grief is that Providence has ordained me to be the person to succeed her in her office. I fear your absence will defer for some time the Foundation. It will be I am sensible a great disappointment to her: we have lately heard of the great loss our country has sustained in the Death of worthy Mr. Matthews, her worthy Brother; his death must be a real cross & affliction to her. I must acknowledge it is a subject of joy to me to hear our Holy Faith & Religion flourishes so much in my native country, & that Religious are permitted to make establishments there. & live up to the spirit of their H. Institutes. I am glad our Holy Order is the first, tho' must own at the same time, that myself & Community have made the greatest sacrifice we possibly could in parting with its worthy Foundress. We have distressed ourselves very much, but confide Almighty God will be thereby more Glorified & our Holy Religion much propagated in America. I add no more on this subject as I doubt not but you are apprised of the whole affair, it being undertaken'd by your desires & Request. I shall be glad Hon'd Sir to hear you are in perfect health, & that you left your Hon'd Mother, & all friends in the same, & of the prosperity of our Country, & if the Academy 1 is finished, as I have heard it is under your Directions.

¹The "Academy" was Georgetown College: the original building was at this date in course of construction, and Bishop Carroll had

The worthy Superior of Antwerp & pious family begged me to present their humble Respects, & to assure you of their constant prayers for the happy Success of all your pious undertakings; I beg that you will accept of all that's most Respectful from myself & D'r Family, & be persuaded that we shall not fail of offering our prayers for you & all your pious Intentions. I most earnestly recommend myself & them to your Holy prayers & have the Hon'r to remain with unalterable Esteem & profound Respect

Hon'd Sir

Your obed't Hum: serv't & cousin

Ann Louisa Hill.

Hoogstraeten, Aug't 8th 1700.

P. S. I should be glad to know who my Nephew, Harry Carroll, is married to, & if you have any hopes of her conversion. Mr. Oswald is here on a visit, begs his respects, is very well. I could say a great deal more, but you will tell me I am a nun. I hope to have the pleasure of hearing from you.

From the Bishop of Leon to Bishop Carroll.
[T. 5.]

December 12, 1792. No 10 Queen St Bloomsbury.

My lord:

I avail myself of the opportunity afforded me by our travellers from New York to Mont Réal and Quebec to assure you of my respect and to thank you for your remembrance of me in your letters to Madam Alburn in this coun-

issued the prospectus of the "Academy" and was soliciting subscriptions for the undertaking in America and England. Rev. Robert Plunkett, who became first President of the College, next year (1791), sailed for America in the same ship with Father Charles Neale and the colony of four Carmelite Sisters.

try. This lady's charity and virtue are our admiration: her devotedness and care, the consolation of our esteemed persecuted [brethren] who to the number of almost seven thousand are supported from a fund of nearly twenty thousand pounds sterling,—but it is not inexhaustible, whereas our misery and our necessities seem to be so. ernment is busy preparing resources for the ecclesiastical émigrés, principally by offering them the means to establish themselves in Canada. It is proposed to offer in March next a free passage to all who wish to go there, to give them land to clear and cultivate, to furnish them with all that is needed for this, with means of support for a whole year. for two-thirds of the following year, and for one-third of the third year. We think that as a return to France continues to be impossible, and as help fails on all sides, a great number should look upon it as their duty to enter upon this new life which Providence seems to open up for them. My idea is that those ecclesiastics who go should form a community and that no one should aspire to individual ownership. the labor and profits being in common. As the country is Catholic, it is desirable that the priests who go there should be models of virtue and walk in the footsteps of the early fathers of the desert. They should moreover be under the iurisdiction of the local bishops to labor for the salvation of souls in whatever work is confided to them.

Our four envoys, three ecclesiastics and a military man, are sort of commissaries whose business it is to prepossess the inhabitants in favor of the guests about to come to them; to discuss with the civil and ecclesiastical authorities the means of looking after them temporarily upon their arrival, and to allot to them the places assigned for their settlements. I find it difficult to believe that priests can succeed in an undertaking of this kind without greater assistance, but it is hoped that the government will give help proportioned to the needs.



ARCHIEPISCOPAL ARCHIVES AT BALTIMORE.

Some priests have a desire to go to New England 1 and to labor under your jurisdiction. The knowledge that I have acquired of that country shows that there are resources for but very few, perhaps twenty priests; also that to be of use they should know English well enough to hear confessions and give instructions in that language. I know that you have some French sections but not many, and that perhaps they are the places where it would be most difficult to accomplish much good because they are the ones that need it most, seeing that it is not there that good morals and right principles predominate. Still if I have been misinformed, and if that portion of the country offer a wider and better field than I think, I shall be greatly obliged to you if you let me know. It may perhaps be possible for me to have your answer in April or May.

May I presume to ask you to remember me to Messrs. Nagot and Matignon.² I intended to write to the latter but

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¹ By New England, the Bishop must mean the whole United States, with which the diocese of Bishop Carroll was conterminous. Resources for twenty priests, in New England, taken strictly, were out of the question, at a time when the Catholics in that section were only a handful, and where years afterwards two priests, MM. Matignon and Cheverus at Boston, sufficed for all the Catholic population, leading lives of apostolic poverty.—By the 'French sections' are meant the settlements in the then Northwest, Vincennes, Kaskaskia, Detroit, &c. French priests were sent to these places as soon as Bishop Carroll could provide them. The enquiries concerning the prospects of emigrants point probably to projects such as that which failed so miserably at Asylum, Luzerne County, Pa. See Records, Vol. xviii, Nos. 3 and 4.

² Rev. Francis Charles Nagot had called upon Bishop Carroll at London, to confer with him in relation to the establishment of a Seminary at Baltimore: he reached Baltimore, July 10, 1791, with other Sulpitian priests and some seminarians—a welcome re-enforcement to the Clergy of the country. He was the first Superior of St. Mary's Seminary.

[&]quot;Rev. Francis Anthony Matignon, Doctor of the Sorbonne, and formerly professor at Orleans, France, arrived in America, June 24, 1792, and was sent to Boston to labor there as a devoted and holy priest for

I lacked the time. He is a man of unusual merit whom you took away from us. If your many occupations prevent you from entering into all the details which you consider necessary to inform me thoroughly as to the resources to be found in New England by emigrants, either lay or ecclesiastical, under any and every aspect, you might commission Mr. Matignon to write for you. He will do it with pleasure if he have acquired a sufficient knowledge of that part of the country. I am, my lord, with esteem as well as respect, your humble and obedient servant.

4 J. M. Bishop of Leon.

The following is a draft in Bishop Carroll's hand of his reply to the above letter.

BALTIMORE, February 10, 1703.

My lord:

I received yesterday with respect and gratitude your letter of December the twelfth. When I wrote to Madame Silburn 1 I expressed but feebly the feelings of esteem with ¹ Alburn in preceding letter.

which the account of your sufferings in the cause of religion and of your virtues inspired me. I look upon you, my lord, upon you and your illustrious confreres of the episcopate and the priesthood, as the fathers of the great Council of Nice were looked upon when they came forth victorious from the persecution waged against their faith by Diocletian and Maximin.

It affords me the greatest pleasure to know that the English government is interesting itself in the project of sending a number of refugees, especially priests, out to Canada, where the Bishop of Quebec, who has the greatest need of the latter, will give them a cordial welcome. How I

the rest of his days." (SHEA: Life and Times of Archbishop Carroll, p. 407). His correspondence with Bishop Carroll appeared in preceding numbers of the RECORDS.

wish that it were possible to offer them an asylum here and to employ for the needs of my diocese a like number of your worthy and estimable priests: but I understand from your letter that you are well acquainted both with my limited means and with the absolute necessity of some knowledge of the English language for a priest that he may be of any use in the performances of ministerial functions here. However, as I consider it very possible that a certain number of the exiled priests in England have learned to speak the language of that country, I wrote to my London correspondent before I had received your letter and told him to inform himself on this subject from you. Mr. Talbot 1 is the gentleman in question. At the moment, I cannot venture to ask for more than four. I would wish to have a larger number, but as I have negotiated with Mr. Emery, Superior General of the Sulpitians, to get more of them [Sulpitians], I am afraid to undertake more than I should. In a few days I shall write to Mr. Emery to have an understanding with you. My greatest difficulty will be to see to the transportation of those whom you will have the goodness to assign to this diocese. I am going to look into the matter and shall inform you if I can get any assistance for this object. May I ask you to say for me to that worthy lady that her acts of charity touch and overwhelm me.

I cannot to-day enter into details as to the resources offered by the United States to emigrants, but I shall shortly return to the subject. Mr. Nagot values highly your message; Mr. Matignon, one of the most estimable men I have ever known, is far from here, at Boston.

I have the honor to be with the greatest esteem, my lord, &c. &c.

¹ Father Thomas Talbot, the last procurator of the English Province S.J., before the Suppression.

From Father Levadoux to Bishop Carroll. [Y. 4.]

CAHOKYAS, April 15th, 1796.

My lord:

Judge George Turner himself drew up a petition in favor of my church in which petition Congress was asked to accord us the former possessions granted by the kings of France to the mission of the Cahokyas. I have as yet received no answer to it. Since then General St. Clair has come, and he has despoiled me of even a portion of the land which the mission has always possessed, and has authorized various persons to take possession of it. This causes me no little uneasiness. I sincerely wish it would be decided at least what the priests fulfilling the functions of missionaries have a right to claim so that they may not always be exposed to all sorts of schemes. Jarrot thanks you cordially for remembering him. He has a very fine plantation.

My confrères unite with me in assuring you of the profound respect with which we are,

My lord,

Your humble and obedient servants.

Levadoux,2

Priest.

¹The Honorable Charles S. Deneen, Governor of Illinois, writing for The Journal of American History, (vol. II, no. II, p. 213), an article entitled: "American Spirit of the Great Lakes" says: "The first permanent white settlement in Illinois was made at Cahokia, in the year 1700. It was founded by the French Jesuit missionaries as a mission to the Tamaroa Indians. It was named the mission of "Sainte Famille de Caoquias" and was located a few miles south of the present city of East St. Louis. Kaskaskia was founded the same year, but a few months later than Cahokia."

² Rev. Michael Levadoux, who had been Director of the Seminary of Limoges, in France, arrived in Baltimore with the first contingent of French clergymen, and within less than a year he set out for the West with Rev. J. B. Flaget, S.S., afterwards the saintly Bishop of Bardstown, Ky. He labored at various points in Illinois and Michigan: in 1801, he was recalled to Baltimore, and, in 1803, he returned to France.

[Endorsed by Bishop Carroll:]

To explain my proceedings and the conduct of General St. Clair about the lands of Cahokia, or Kaskaskia, and to send a letter to the Secretary of War and to the General himself. To recommend to Mr. Levadoux to be resolute in supporting his claim.

FROM THE SAME TO THE SAME.

Addressed: The Reverend Bishop Carroll, Baltimore, Care of Colonel O'Hara. *Via* Philadelphia. [Y. 5.]

DETROIT, Sept. 10, 1796.

Monseigneur:

I avail myself of the first opportunity to inform you of my arrival at the post. I left the Cahokyas the 13th of June, as I wrote you. On the 24th I arrived at "Pevhourgas" a small village about one hundred miles from the Illinois and on the Illinois river: the village consists of about eighteen or twenty very poor families. I stayed there three days and each day celebrated Mass and preached, heard a number of confessions, performed several marriages, and administered baptism to several children. Then, continuing my journey, I reached the borders of Lake Michigan, that is to say, a village called Chicago. mained there only a day and a half. I was visited by a great Indian chieftain and a large number of his braves. I embarked on the Lake the 8th of July. Navigation thereon is very rough, and it would take me too long were I to enter upon details of all I had to suffer during the voyage across which lasted sixteen days. I finally reached "Michilimakina", a fort wherein the English have always maintained a strong garrison, and which is the centre of

¹ Probably Machilimackinac old Fort Mackinac (June 4, 1763). It was also the former name for the Straits of Mackinac.

all the north-west trade, or as the natives say, of the upper country [pays en haut]. At the time of my arrival there were at least two or three thousand persons engaged in commerce. It is also the rendezvous for all the Indians. The kings of France had always maintained there a mission in charge of Jesuit Fathers whose memory is yet held in the greatest benediction. I cannot tell you with what delight I was welcomed at the post: all-French, English, and Indian—surpassed themselves as it were to prove to me the iov that my arrival caused them. Major Doyle, in command of the place for the King of England, showered attentions on me, as did likewise all the traders. I stayed there three weeks, and I can assure you that I have never exercised my ministry with so much consolation. I consider it absolutely essential for the good of religion that a missionary be stationed at the post. The Indians should petition the governor to interest himself at once. I intend to speak to him more fully on the subject upon his return, and I shall afterwards let you know the result of our interview.

I arrived here on August 14th after nine o'clock in the evening. The preceding evening we were still forty miles away and the wind against us. I was greatly distressed at this, because I was most anxious to celebrate Mass on the feast of the Assumption. God heard my prayers. During the night the wind changed, and contrary to our expectations we landed the next day. In the morning my arrival was an-

¹ In spite of the treaty of 1783, England had maintained occupancy of Michigan and other western points, and it was not until the execution of Jay's Treaty that its pretensions to that territory were abandoned. The English finally evacuated Michigan in 1796.—Besides the political controversy in regard to domination, uncertainty had existed concerning ecclesiastical jurisdiction. The Bishop of Quebec appointed priests for the disputed territory, and the last of these who exercised faculties under his concession, Rev. Mr. Frechette, was recalled by Bishop Hubert shortly before the arrival of Rev. Mr. Levadoux, in 1796, who had been directed by Bishop Carroll to take charge of Detroit.

nounced by the ringing of bells. There was universal jov. I went early to the house of the Colonel in command of the place who is a Canadian and a Catholic whom I had seen at the post [Vincennes] where he was commandant in Mr. Flaget's time. He received me with great civility. I asked him to introduce me to General Wayne, who had also arrived the evening before, and he promptly did so. General received me cordially, testified his satisfaction at seeing me and especially at having me take the place, and his gratitude to you for having thought of me for the position. I took the liberty to tell him that after vespers in the evening I and all my parishioners would chant a solemn Te Deum in thanksgiving for our happiness in being united to a free people,1 and at the same time to ask heaven to prolong the life of the hero2 who presides with so much wisdom over the United States, and his who by his victories: delivered us from the enmity of a ferocious people. He thanked me graciously. I thought, my lord, that you would approve of this proceeding on my part. It was well received by all my people.

Detroit itself is not of much account. It is nearly entirely inhabited by English traders, but there are settlers on both sides of the river for about twelve miles each way, which makes the parish an extremely difficult one to attend. I have already visited a portion of it. Raisin River is a new settlement on both sides of the river of the same name

¹ It would be interesting to know what Bishop Carroll thought of this "proceeding". What his confrères said is detailed in his letter of February 8, 1797. The French clergy were inclined to such demonstrations, as witness the services at New Orleans, after the victory of General Jackson.

² President George Washington.

² General Anthony Wayne was appointed (1792) commander-in-chief of the United States Army. After the defeat of St. Clair, he broke the power of the Indians in two vigorous campaigns, and ensured peace and safety to the white inhabitants of the Northwestern Territory.

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which empties into Lake Erie. The nearest settlements are at least fourteen miles from Detroit. The inhabitants number one hundred and ten families nearly all of whom are laborers. They sent for me, and welcomed me with all possible civility; they have given one hundred and twenty acres of ground for a priest, and have already built thereon a very fine presbytery, the upper story of which is the church. They have written to you for a pastor and they are most anxious to get one. This is what they are ready to do for a priest in accordance with what each obliged himself to under his signature in presence of the assembly: 1st To furnish him with a house and to allow him the use of all the land belonging to the parish; 20 To give him a tenth part of all kinds of grain that they harvest on their farms at the twenty-sixth; 1 30 Each one to furnish him with a cord of wood. I consider that with this a priest could live very comfortably amongst these good people. Beginning this year they are going to pay tithes to trustees (suidics) who are to receive them for the pastor and they will use some of the money to pay the expenses of his journey.

My parishioners held a meeting to consider what provision they will make for me. They seem determined to give me tithes up to the twenty-sixth. They wish me to.

¹These words "at the twenty-sixth" seeming ambiguous, the Abbé Lindsay, of Quebec, has given the following interesting explanation of them: From the very beginning of the colony, by episcopal ordinance, confirmed by civil authority, the tithes (dixmes, dismes, dimes, and not dixiemes, though originally the same words) were fixed at the 26th bushel of all grains harvested, i. e. wheat, maize, buckwheat, barley rye, oats, and even peas. This ordinance still holds both in ecclesiastical and civil laws, throughout the province of Quebec. In every diocese, except where by mutual agreement between the bishop and the faithful an equivalent average amount of money is substituted for grain, the tithes are still paid in the latter,—produce. In certain parishes where little grain is cultivated, the bishop imposes what is styled a "supplement", consisting, as the case may be, of potatoes, firewood, maple sugar, and even cels in the fishing villages.

reduce the perquisites. I am preparing to do so and I let you know about this change, of which I trust you will approve. I have lost the only priest that remained in this vast country and who had his residence in the English portion. I regret it sincerely. His death places me in the greatest straits, for I cannot look for any assistance this year. Mr. Rivet 1 writes me that you have written to him saying you will assign him to that one of the two places which I do not take myself. I think, my lord, that were it possible to give me Sulpitians for confrères things would be better,—I cannot yet say how many, but I feel sure it ought not to be less than three. The Indians are asking General Wayne for missionaries. I propose to get up a memorial on this subject which I shall place in the General's hands and of which I shall send you a copy. It will be a sort of supplement to

¹ Rev. John Rivet of the Diocese of Limoges, France, came to America in 1794; President Washington, recognizing the beneficent influence that the presence and ministrations of Catholic priests would exercise upon the hostile Indians, recommended to Congress the adoption of such a policy towards the tribes as would tend to civilize them, and teach them the advantages of the Christian religion. Many of the Indians were already Catholic, having been converted by the former Jesuit missionaries, and nearly all of them were desirous of having "Black Robes" amongst them, Several Catholic clergymen offered their services: amongst them was Rev. Mr. Rivet, who was accepted, and, in 1796, he was sent to Vincennes with a yearly allowance of \$200. He died at the Post, in 1804. Rev. Gabriel Richard, a wellknown fellow-missionary, writes: "He died as he had lived, excessively poor and extremely regretted by his parishioners." The following anecdote may not be out of place here. Bishop Purcell, writing to Father John McElroy, S.J., from Cincinnati, Dec. 22, 1840, speaks of Gen. William Henry Harrison, (President elect) at a dinner: "The way the General talked in praise of Priests was quite edifying, and his courtesy to us of the Clergy was very great, and, I believe, sincere. Father Elet reminded him of the advice recorded in the Parish Register of Vincennes, by a dying Pastor - 'If you, my flock, want, at any time, justice or a favor from the Government, apply for it through General Harrison, who will never disappoint you." The old man was mightily pleased, but said that it was no more than he deserved from Father Rivet."

Mr. Rivet's and will enlighten you as much as the distance between places permits. I see that I cannot return to the Illinois. I [trust] that my letter will reach you in time for you to replace me before the winter sets in. I wish also that you could replace Mr. Richard so that he will be at liberty to come and join me. I am greatly in need of such help. Were it feasible to replace Mr. Rivet also I am convinced that he would be better stationed here than at an Indian post. The people in this country are far better educated and much more religiously inclined than in the Illinois. I cannot but be pleased with their piety and their good behavior. I cannot venture to give them the hope that they will have the happiness of seeing you. I know that for them as well as for their pastors this would be the greatest pleasure. They have asked me to assure you of their gratitude towards you for the trouble you took to give them a priest. Be pleased also, my lord, to accept like sentiments from me for all the goodness you show me and believe me that they will last as long as my life.

Your humble and obedient Servant,

LEVADOUX,

Priest.

Mr. Rivet tells me in his last letter that you asked him for information about Niagara and other posts. Niagara is inhabited by the English. The other posts are of no account, and it is impossible to establish stations at them for missionaries. He says also that you enquire about Mr. Burke. As well as I can understand, the American govern-

¹The Reverend Edmund Burke had been stationed at various missionary points, River Raisin, Miami, Detroit, with faculties from the Bishop of Quebec. He withdrew from the country along with the British, and the newly arrived American officers at Detroit charged him with stirring up the Indians against the American interests. He became the first permanent pastor of Halifax, in 1803, and died there, in 1820, having been consecrated Bishop of Sion, in 1818, and appointed Vicar Apostolic of Nova Scotia. Whilst in the "Upper Country", as

ment entertains the greatest prejudice against him. His behavior seems to be doubtful. This is all that I have been able to gather about him.

From the Same to the Same.

[Y. 6.]

DETROIT, September 29th, 1796.

My lord:

Lieutenant Governor Sargent has returned from Michilamakina and he tells me that the Indians of the cantons urgently request that they shall have missionaries. have also sent their principal chiefs to General Wine [Wayne] to make the same request of him. The Hurons made a similar petition. (The Hurons live about three They were converted by the Jesuit miles from here. fathers and have always continued to practise their religion, —they want a priest and deserve to have one.) And the general and especially the governor seem to wish that these poor Indians should be helped. They showed me letters which they have written on the subject to the Secretary of State the contents of which he may communicate to the President of the United States. Doubtless they will have recourse to you and will ask you for men for this object. I am going to give you my views on the subject, though submitting them entirely to your judgment. If you decide to accept this mission, I think: 1° that not less than four priests should be appointed for it, men of no ordinary virtue and detachment; that one be chosen to act as superior and to regulate all the works of the mission. It is necessary that in a country where everything is extraordinarily dear their salary should be not less than five hundred dollars a

it was called by the Canadians, he wished to have an ecclesiastical jurisdiction established, which would be independent of Quebec, Baltimore and Louisiana.

year; that they be furnished, if they have none of their own, with the sacred vessels and all other things needed for the becoming celebration of their priestly functions. But especially is it essential that the priests have a common interest, that they be united in spirit, and for this end that they be members of the same society. The case of Messrs. Rivet and Ianin should serve as an example for the future. If, as the Governor asks, you consider absolutely that I ought to take part in this work it should not be so unless the burden is shared with my own confrères, and I firmly believe that for the success of an undertaking of such importance as this you need not hesitate to recal to their former place Messrs David and Flaget as best fitted to make it a The same may be said of Mr. Richard. there is question of great undertakings, one must know how to make great sacrifices. You can replace these gentlemen, but I doubt if you can find other evangelical laborers so suitable for the work which here presents itself.

In order to fulfil the duties which are required for the Catholics of your diocese in this section of the country two more priests are needed, one for Raisin River, the other to assist me in caring for a parish which is nearly fifteen miles in extent. I beg of you to give me only priests of the Sulpitian Order. I do not wish others, unless they join Mr. Rivet writes me from the post that you tell him you have commissioned me to offer him the parish of Detroit or that of Raisin River. He is doing good where he is, and I think it would be well to leave him there, at least for some time longer until you shall have decided to confide this mission to others than the priests of St. Sulpice. I have no doubt that he will then be of great use to you. I am only one for the work of five or ten priests. I have scarcely time to breathe. Sickness is so prevalent that I bury as many as four persons at one time. Nevertheless my own health continues good. I pray you to send me

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your blessing and to believe me with the greatest respect, my lord,

Your obedient servant Levadoux.

From the Same to the Same.

[Y. 8.]

DETROIT, February 8, 1797.

My lord:

Nearly a month ago I received your letter of October 19th 1796 through courtesy of Colonel Entramek. It was a great consolation to me to know that you approved of my conduct at the time I arrived in this parish. As I suspected. it was otherwise with the partisans of the English; they denounced me to my confrères at Montreal as an enemy of royalty and a veritable sans-culotte. One of my friends writes me that this accusation made such a sensation that Mr. Chicoisneau wrote immediately to Baltimore to inform my confrères at your seminary that I am &c. &c. It appears that the accusation must have had effect there for not one of my confrères, not even the one whom I have always looked upon as my best friend, Mr. Flaget, has honored me with a line. I am not disturbed. According to my opinion I am a citizen of the United States, and I should be a traitor if I abandoned their interests to sustain those of a crown from the yoke of which they have freed themselves. I try to do my duty as my conscience and sense of honor dictate, and I would never be so imprudent as to compromise myself with the government. My conduct is loyal and, I flatter myself, it is approved of by all those who are not blinded by prejudice. General Waine (sic) honored me with his esteem, as did also Colonel Sargent, vice gov-

¹He arrived in Baltimore in 1792; was professor at St. Mary's Seminary until 1796; after which he seems to have gone to Montreal.

ernor, as long as he resided here. Colonel Entramek, the present commandant, does more—he even honors me with his friendship, as does also Major Tivardi and all the other officers of the post; and I believe that thus far my conduct has the approval of all my parishioners.

The complaint that has been made to you against Mr. Richard is equally unfounded. If he be guilty it must be of very trivial imprudences. He respects the United States as much as I do, and if some slightly imprudent expressions have escaped him it can be only against the government agents in that section and they are often little deserving of public confidence.

(No signature).

From the Same to the Same.

[Y. 9.]

DETROIT, March 1st, 1797.

Mr. John Carroll,
Bishop.

My lord:

I am sending you herewith the eulogy of General Washington which I pronounced on his birthday. The commandant [of the post] and the senior officers, having determined to celebrate the anniversary with the greatest solemnity, as it is the last that will occur during his tenure of office, asked me the evening before if I would add to the other things which they had prepared the solemn chanting of the Te Deum, and said that if I did so the entire corps would assist at the function. I answered that I was ready to do anything in my power to show my sincere attachment to the United States government, but that as my people were not prepared, I should ask them to postpone the function until Sunday, in order that the occasion might be made more impressive. To this they consented. I con-

sidered it a most favorable occasion for the expression of my feelings towards the government so as to silence my critics. I wrote down some thoughts which I afterwards expressed in presence of my parishioners and the military and civil body who honored me with their presence. I confess that I was much perturbed, realizing that the royalists of whom the country is full would not fail to find fault, but I knew that my confrères of Mount Real continually sound the praises of the English king and government, and I considered that in similar circumstances I also might speak in favor of the president and government of the United States. I always feel, too, that you will approve of my actions. My intentions are of the best. I express myself with all possible tact. The officers afterwards came in a body to thank me. They asked me for a copy of my address that they might have it translated and send it at the first opportunity to the minister of war. I felt obliged to refuse them this, explaining that without acting against my principles I absolutely could not make any public utterance which had not previously received your sanction; but I said I would send the address to you as soon as possible and that you could do as you thought best in the matter. My excuse was so reasonable that they could not be offended at it. It is in accordance with this promise and to fulfil my duty that I forward to you this little production. I do not believe that you will consider it worthy to be published, unless you and Mr. Flaget should take the trouble to retouch, and correct.—in a word, to recast it. As for the rest, I leave the matter entirely to your discretion.

(No signature.)

(The eulogium follows the letter. It is six pages long; very ordinary, and characteristically French.)

From the Same to the Same.

[Y. 10.]

DETROIT, April 24, 1797.

Rev'd Bishop Carroll:

My lord:

I am sending you by M... (who assures me that he will hand you this in person) a letter of exchange for two hundred dollars... to cover the travelling expenses of the priests whom I hope you have sent since my last. If this be not enough I know that whatever they spend over and above will be refunded to them. But I beg to suggest that the priest whom you send to Raisin River be furnished with a complete outfit [une chapelle] in a word with everything necessary for divine service. I have had letters lately from Illinois. Mr. Rivet complains that he has not received his salary. I have drawn in his name, by power of attorney that he sent me, all arrears due him, and I now have in hand more than four hundred dollars which I shall transmit to him at the first opportunity.

Mr. Richard complains a great deal about the worries and trouble with which he is so to speak overwhelmed since I left. He is impatiently looking forward to the companion whom he hopes to have in the person of Mr. Ménard. He writes me also that he performed a marriage in the parish of the Cahokyas between two Catholics which is causing him much chagrin, but he tells me nothing more about it. Mr. Jarrot who wrote to me at the same time speaks of it in these terms:

"In the sermon which Mr. Richard preached on Sunday last he could not refrain from saying a few words about the marriage of Thomas Brady &c. celebrated in the church during his absence by one of our judges; some of the wedding guests, no doubt, who were present at the Mass, went at once and reported this to the same judge who had per-

formed the marriage—but with all sorts of misrepresentations. I who heard what Mr. Richard said would be willing to swear to and sign it with my own blood. Finally, without further information and without delay, Mr. Richard on the afternoon of that same Sunday was summoned to appear before the judges, clerks, church wardens and wedding guests. Then in a civil manner, St. Clair, the judge in question, asked Mr. Richard if it were true that he had preached such a sermon as had been reported by the gentlemen present. Fancy what must have been the embarrassment of poor Mr. Richard! He replied that if he had said what had been imputed to him he would retract it, but that he had not said it. After several searching questions, they finished by advising him to go and make a visit to this family, and poor Mr. Richard consented to do so. As he lives with me and asked my advice as to what he should do in regard to this visit, I told him he should not make it —that if he did he would be doing an injury, an irreparable injury, to religion &c. &c."

I do not know what to think about Mr. Jarrot's report. I cannot help suspecting that there is some exaggeration. I have written to Mr. Richard commanding him to write to you and give all the details of this affair and have them signed by two witnesses. At the same time I told him that I was sending you word for word the paragraph in Mr. Jarrot's letter. With your wisdom you will be able to judge what he ought to do &c. &c. I beg you to relieve me of the care of the Illinois post. I am too far away to look after it properly. It is absolutely essential that there be a vicar general in these parts.

[The letter ends here abruptly and without signature.]

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From the Reverend Thomas Hassett ¹ to Bishop Carroll.

[D. 5.]

NEW ORLEANS, December ye 23d 1803.

My lord:

The retrocession of this Province to the French Republic having taken place the 30th ultmo, and the same being since ceded to the U. S. of America, are circumstances that induce me to acquaint your lordship (without loss of time, and briefly as possible), of the present Ecclesiastical State of this portion of my Jurisdiction, doubting not but it will very soon fall under your Lordship's.

The ceded Province consists of 21 parishes, including this of N. Orleans, of which some are vacant owing to the scarcity of Ministers: the Irish priests enjoy 40 Ds salary per month from the King, and the Spaniard, French &c. 30. besides the obventions arising from the public acts of their parochial functions, such as funerals, marriages &c. and established by tariff: the functionarys are allowed each, a

¹ Rev. Thomas Hassett, an Irish priest in the Spanish service, was in Philadelphia in 1785, officiating for the Spanish residents. When Florida was ceded back to Spain, after the English occupation of St. Augustine, Father Hassett was appointed parish priest of that town. In 1801, Bishop Penalver of New Orleans, on his departure for Guatemala, to which See he had been promoted, designated Canon Hassett and Rev. Patrick Walsh as vicars-general of Louisiana, embracing all the Spanish possessions, bounded on the north and east by the Diocese of Baltimore, and on the south and west by the dioceses of Linares and Durango in Mexico. When Spain retroceded the Province to France, and the cession of Louisiana by Napoleon to the United States was impending, many of the Spanish and Irish-Spanish priests resolved to leave the country, and their places had to be supplied. Bishop Carroll was not certain of his jurisdiction under the tangled state of affairs, and, even after his authority had been confirmed by the Holy See, the disturbed religious condition of New Orleans caused him constant anxiety. He got rid of the burden by the appointment of Very Rev. William Du Bourg as Administrator Apostolic in 1812. Father Hassett died in 1804.

dwelling house and a few acres of land by their respective flocks: none has a coadjutor excepting the parish priest of N. Orleans, who is allowed four, who enjoy 25 dollars each per month, together with their share of obventions, which are equally divided between the parish priest and them.

Previous to the Retrocession, the Spanish commyssioners have explored officially the wills of all those that derive from his Catholic Majesty, and are employed in his service; the Ecclesiasticks being of the number. I found on examination, that out of 26 that have been . . . ye time in ye Capital and province, only four have agreed to continue in their respective stations under French Government, and whether many more than the same number will remain under that of the U. S. God only knows; whereas, although the service of Almighty God and the particular spiritual necessity of ve portion of his vineyard, are motives ye most cogent on one hand, to engage all, not only to continue their labours here, but also to redouble their zeal in the execution of their sacred functions, yet y' Lordship well knows that the amor Patriae and the King's bounty (offered to be continued to all those that follow his colours) are alluring and flattering ones on the other. As for my own part. I candidly assure yr Lordship, that I find myself in a most disagreeable dilemma, obliged to leave the country on account of my weak and declining state of health, and repair to some other climate more suitable to my constitution, notwithstanding the ardent desires I have of being serviceable in my present situation, besides my place of canon, I cannot warrantably or with any degree of propriety relinquish, and consequently only wait for superior orders to take my departure hence.

The Revd Mr Patk Walsh, Vicar Genl & auxiliary Govr of ye diocese, justly entitled (as he really is) to a recompense for his long services and unwearied zeal in the service of God & his country, may hourly expect a competent

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one from our Sovereign; but yet declares when he leaves ye country, he will consider himself as, in a manner, torn from it, for the reasons above mentioned, and assures that he is determined not to abandon his post, as long as he can with propriety hold it, not being in the least influenced by motives of interest or aggrandizement so to be.

I forgot to mention yt ye Cathedral Church possesses some property arising from houses thereunto appertaining—it is a decent temple & decently supplyed with ornaments &c necessary for divine service. The country churches are also on a tolerable good footing. Mr. Walsh desires to be most affectionately remembered to yr Lordship, & says he will write to you by next opportunity.

I have the Honour to be with the highest respect, my Lord, yr Lordship's most obedt Humble Servt

THOMAS HASSETT.

Rt. Revd Dr John Carroll.

THE REVEREND P. JENKINS 1 TO BISHOP CARROLL.
[H. 10.]
My lord:

After craving your blessing & pouring forth my prayers

¹ Reverend Peter Jenkins was a fellow-student of Bishop Carroll at St. Omers; they entered the Society of Jesus in the same year, 1753. and were professed on the same day, February 2, 1771. After the sup-. pression of the Society, Father Jenkins served various missions in England, and died at Bury St. Edmunds, July 14, 1818, aged 83. He was the author of several treatises, pious and controversial. This life-annuity of £10 was an obligation attached to a donation of £200 which Bishop Carroll had received from Father Jenkins, when he went to England in 1790 for consecration as first Bishop of Baltimore. Bishop Carroll was soliciting contributions for the "Academy on the Patowmack" (Georgetown College), which was then in course of construction, and Father Jenkins made over the above amount for that purpose. The obligation as to the annuity rested with the Corporation of the Catholic Clergy of Maryland: the Proceedings of that Corporation, May 5, 1801, contain the following: 7° "Resolved that the Rev. Mr. Peter Jenkins annuity of £10 sterling be assumed and paid

ARCHIEPISCOPAL ARCHIVES AT BALTIMORE.

for your health, happyness, I beg leave to state to your Lordship that I am grown old & blind & incapable of rendering any service to the Society which from my youth has educated & supported me. In this burthensome condition the annuity of ten pounds which your Lordship promised me would be of some relief. I have not received it, nor any part of it, since the year prior to death of the Rev. Thos. Talbot Oct. 1798. I humbly solicit the assistance of your holy prayers and sacrifices, who am, my Lord, your Lordship's

Most obedt humble servant

P. JENKINS.

Sept. 8, 1804.

REVEREND M. HURLEY 1 TO BISHOP CARROLL.

[G. 12.]

Right Rev. Sir:

I have to inform you of the final success of our Memorial. It passed the lower house on the 4 inst: sixty-three members rising in favour of it, and only twenty-six against it. I am sorry to say it met with the most decided opposition from the federal party, and that some of them indulged their illiberality so far as to cast upon us all the filthy dregs

by the Corporation. The Agent's Cash book shows, under date of Dec. 5, 1802, that the annuity had been paid that year. There was probably remissness in the matter, as the complaint of Father Jenkins was reiterated as late as 1820. Father Thomas Talbot was Procurator of the English Province S.J. and acted as agent for the temporalities of the English ex-Jesuits, until his death, at London, in 1799.

As no date is attached to this letter, it is difficult to determine what was the object of the "memorial" to the Assembly of New York. It may have been in relation to naturalization, which forms the subject of the next letter. Rev. Michael Hurley, O.S.A., was one of the pioneer members of his Order in the United States. Rev. Dr. Middleton, O.S.A., ("Augustinian Directory for the United States," 1910) chronicles his advent for 1803. His field of labor was principally in Philadelphia, where he died in 1836.

of . . . prejudice and animosity. Van Ness and Van Vetchen were the two champions that entered into the lists of intolerance. The first I presume you have heard of before. His scurrility was of the lowest, his invective the most bitter. But all to no purpose, the bill passed, and gave Mr. Cooper his seat on the seventh. From this we may date the epoch of Catholic respectability in this state, and it only remains for us to deprecate most earnestly whatever might tend to retard its progress. We have another petition before the assembly relative to the Charity School, which if successful will enable us to place this institution on a better footing than it has hitherto been. The applications for admission having been so numerous of late, we have established another school in the Bowery, which we have chosen to prevent the Catholic children from going to other schools in the winter, as they have done heretofore. The entire number of scholars is about two hundred and twenty and will in a short time exceed three hundred. I have been of late much troubled with Rheumatic pains in my head and back, but am thank God much better at present. The prospects before us are bright, and unless darkened by ourselves. promise to be more so.

There is one thing to which I entreat your attention, and your sanction in regard to the schools. In this country the new testament is made a school book, and placed in the hands of children at a very early period when their tender minds are yet unformed, and consequently as liable to receive the impressions of error as those of truth. To instill the principles of the latter, and to prevent the infusion and introduction of the former into them, is the great province of those who superintend their education. Since my arrival here I have bestowed a part of my time on the instruction of those children, and have the satisfaction to find at a late examination that my time was well spent. One circumstance alone I regretted, and do at present, that we have

no Catholic translation of the testament, which compels the children to use that of the Protestants. In writing some time since to the worthy Dr. Matignon of Boston, he made the same complaint of the want of such a translation, and strongly recommended me to undertake the publication of one, in preference to the Catholic Christian, on the publishing of which I had consulted him, as I was told he had some copies of the latest edition of that valuable little work. Philadelphia they are in the same situation, and I suppose in Baltimore they are no otherwise. Now, Sir, if you approve of the undertaking, and recommend it to the schools in and about Baltimore, I shall with your permission close with Mr. Dornin, a respectable Catholic printer of our city to whom I have already spoken on the business, who promises to enter upon it with five or six hundred subscribers, which I would hope might with ease be obtained between the four cities I have mentioned. The price will be low. viz. five shillings of this money. The protestant translation I know sells for less: but when we consider the vast quantities of them that are disposed of, and the poorness of the execution we will easily account for it. Should you sanc-

¹ Bernard Dornin was the first distinctively Catholic publisher of the United States. He came from Dublin in 1803, and settling in New York, he soon set up a printing establishment: afterwards, he published a number of Catholic works at Baltimore and Philadelphia: he died in Ohio. in 1836.

The "Catholic Christian" is the well-known and popular work of Bishop Challoner: the first American edition did not appear until 1809 (Dornin, Baltimore). The "Christian Doctrine" by Bishop Hay was printed for Mathew Carey, Philadelphia, in 1803. Carey had published his quarto Douay Bible in 1790, and was issuing, in rapid succession, editions of the New Testament in 1804 and 1805. But these publications were too expensive and cumbersome for school children. The proposal to close with Mr. Dornin for a cheap edition of the Testament seems to have been carried into effect, as in 1805 amongst the books that he is mentioned as having for sale in Brooklyn, and not printed by Carey, is a New Testament.

tion the measure, I request you will give me an answer as soon as possible.

I am

Right Rev. Sir, your very humble servant,
M. HURLEY.

New York.

FROM THE SAME TO THE SAME.

[G. 8.]

New York, January 6/06.

Right Rev. Sir:

Since my letter of the second instant a general meeting of the Congregation of St. Peter's was held in the school room, and took up the consideration of the oath 1 required in this state, with which I have reason to believe, Sir, you are acquainted. A more propitious time we could not have

¹ Under the English colonial Government, the Oath of Allegiance, which included an explicit denial of Transubstantiation, was prescribed for all officials. Even as late as 1772, the flour inspector at Georgetown was obliged to take the Test Oath. Although religious freedom was secured by the American Revolution, the spirit of intolerance lingered in some sections of the country, and there was discrimination against Catholics. The Convention which framed the Constitution of New York in 1777, at Kingston, showed this spirit "when a clause in regard to naturalization having been introduced, by which persons coming into the State were made citizens by taking an oath of allegiance, John Jay moved that a clause be added, requiring them "to abjure and renounce all allegiance and subjection to all and every foreign king, priest, potentate, and state, in all matters ecclesiastical and civil." Messrs. Morris, Livingston, and some others in the convention opposed Mr. Jay's amendment; but it was finally carried, and Catholics coming from foreign countries were consequently excluded from citizenship by the State Constitution of 1777. Congress, however, having reserved to itself the power of making laws of naturalization, this clause and the accompanying amendment became inoperative. Yet the same clauses were afterwards inserted in the official oath, and remained so until 1806, when on a petition from the Catholics of New York, got up by the Trustees of St. Peter's Church, it was finally abrogated, on the occasion of the late Mr. Francis Cooper being elected a member of the Assembly from this city." (Bayley: History of the Catholic Church in New York, pp. 52-53).

than the present. At variance with one another, and bent upon determined and open opposition, our Democrats will be the more likely to attend to our petition, and grant us the relief we sue for, to ensure to themselves the interest of the Catholic body, at the ensuing election. Whether the rejection even of our address to the Legislature would change the political sentiments of a single individual among us, it were hard to say. I do not think it would: however, it is well for our purpose that the present ruling party entertains the apprehension: all that we have to do is to avail ourselves of their fears. Already more than two hundred names are affixed to the petition, and all that seems wanting to complete an undertaking so successfully begun, is, Sir, your written opinion on the legality or illegality of the oath in question with regard to Catholics. Seeing the number of those who make a stand on account of our wanting your decision on the foresaid oath, the trustees have requested me to solicit it from you, and inform you of the success we have met with. The objectionable word is the term Ecclesiastical which is indefinitely used, and consequently embraces as much as the most prolix and sanguine oath ever exacted from Catholics elsewhere. All civil and military officers are bound to take it as a sine qua non. So that unless our brethren of this state make their conscience subservient to their ambition and desire of honours they must ever remain excluded from office: a grievance which we should not bend to if it can be removed. Were it convenient to answer by the return of post and send inclosed your written decision it would confer a favour on the trustees and your very sincere Son in Christ.

M. HURLEY.

P. S. In all matters Ecclesiastical as well as Civil these are the words subject to your decision: can a Catholic take them unequivocally and without mental reservation as required, i. e. can he take them simply and literally?

From La. Kerr to Bishop Carroll.

[L. 6.]

Addressed to "The Right Reverend John Carroll, Bishop of the Catholic Church, City of Baltimore, Md."

New Orleans, August 29th 1806.

Sir:

On the morning of the 22d instant the Reverend Patrick Walsh, late Vicar-general and governor ad interim of the diocese of Louisiana and the Floridas, departed this life, at his house in this city, after an illness of about five days, during the latter part of which he was wholly insensible. I make this communication at the request of Lieutenant M. Walsh, the brother of the deceased.

On the morning of the day following, his remains were deposited with due solemnity near the altar of the chapel of the Ursuline convent. And his interment was attended by a very numerous congregation of respectable citizens, who took that opportunity to testify their respect for his many virtues, and their sincere regret at his death.

Understanding that you are charged with some superintendence over the ecclesiastical interests of this diocese, I take the liberty to add from myself, though you are possibly already aware of it, that by the death of my respected friend the church here is now without any legitimate head; a circumstance which may be attended by some pernicious

¹Rev. Patrick Walsh had been for more than twelve years in Louisiana, and was useful in the government of the diocese from his perfect knowledge of the three principal languages, French, Spanish and English. He had been obliged to suspend Sedella, and interdict his church, in 1805: this explains the funeral services at the Ursuline Convent, instead of at the cathedral. The turbulent Sedella stirred up disorder, both civil and religious, at New Orleans for many years. Shea ("Life and Times" p. 590) says of him: "A man whose immoral character and neglect of duty were notorious, and who would in any New England village have been consigned to the jail."

consequences, in the present situation of our ecclesiastical affairs, respecting which you without doubt have been long since informed.

I have also to remark that there is not now any where near this city to my knowledge a single priest conversant with the English language, which may prove a source of serious evil to the interests of the Catholic Church, as the number of settlers who understand no other language is daily increasing.

It is the impression of many friends of Mr. Walsh in which I fear they are but too well justified, that the late conduct of the Rev'd Anthony Sedella, a Spanish capuchin, and others in this city politically opposed to the American interests, by whose intrigues he was excluded from the cathedral, and deprived of the little revenues of his station, contributed not a little to hasten him from among us.

You will have the kindness I trust to excuse these observations as well on the score of the personal friendship which I bore to the deceased, as of the interest which, independent of higher considerations, I take in the well-being of that religion which appears to me, even in a political point of view, particularly entitled to regard in this country.

I have the honor to be Sir

> With sincere esteem and consideration, Your very obedient servant

> > Lª KERR.

The Right Reverend John Carroll,

Bishop &c. Baltimore.

From Reverend Anthony Kohlman ¹ to Bishop Carroll.

[M. 5.]

NEW YORK, October 12th, 1810.

Most Reverend Sir:

I delayed answering vr last favr till after the performance of the funeral service for our R. Revd Bishop, in order to be able to give you a detailed account of it. I was happy to see our trustees willing to spare no expense on that occasion, in order to render the ceremony more interesting, and to impress both Catholics and dissenters with a sense of that high veneration that is due to Episcopacy; accordingly a circumstantiated account of the death of R. R. D. Concanon and the day appointed for his funeral service were announced in the papers. The sanctuary, the whole altar, all the curtains were in black. The bier elegantly fixed, covered & surrounded with all the badges of Episcopal Dignity, such as the mitre, crosier, &c. a high Mass with deacon & subdeacon, accompanied with musical instruments, celebrated, and a sermon on the episcopal dignity delivered by Reverend Mr. Fenwick to an audience so numerous as has scarce ever been seen before in any church. Our loss, tho great, would be less lamentable, had we any reasonable expectation of a speedy appointment of a worthy successor, but alas! in the present conjuncture this happy period seems to be more remote than ever.

Your Lordship's last favour just now reached my hands. The Right Reverend Dr. Cheverus is not yet arrived on this day (13 inst.): and therefore I do not expect him but

¹ Rev. Anthony Kohlmann, S.J., came to America in 1806: he founded the "New York Literary Institute," and was Rector of St. Peter's, and Vicar General and Administrator of the Diocese, sede vacante. Rev. Luke Concanen, of the Order of St. Dominic, had been consecrated Bishop of New York, at Rome, but he died without taking actual possession of his See.

towards the 15th. Tho' we would think ourselves happy to be placed under the direction and jurisdiction of any of the newly appointed Prelates, yet, it would be gratifying to us to be immediately depending on the jurisdiction and direction of our most Reverend and beloved Archbishop, till the Almighty be pleased to give a successor to R. R. Dr. Concanon.

Among other reasons which induced us to perform the funeral service contrary to the usage of the Church on a Sunday was the following: our intention was to render that ceremony as solemn and striking as possible, in order to impress the minds both of Catholics & Protestants with that high Veneration, which the Catholic Church bears to the Episcopal Dignity. Now we knew from experience that in a congregation like this, composed chiefly of labouring or trading people, but few would have attended the service if it had been fixed on a week day, nay a great portion of them I dare say, would never have taken notice of there having ever been appointed a Bishop for New York. We considered, therefore, that the solemn Mass being pro die obitus, the remains of the venerable Prelate might be deemed morally present, and consequently for the greater edification of his distressed flock his obsequies might be fixed on a Sunday. If these observations are not found to be adequate to justify in some measure our deviating from the Rubrics of the Church on such an extraordinary occasion, this fault must be added to those many, to which I am conscious, alas, to be too subject. . . . The Almighty, however, was pleased to draw good from evil, for I am informed that no solemnity performed in our church made ever so blessed . . . on all those who were present, as that of the said funeral service.

I have reason indeed to lament the loss of that confidential paper relative to the Society . . . J., the object of which y' Lordship so kindly acquaints us with; for I am confident,

that it would have proved quite satisfactory to y^r Lordship, consonant to y^r wishes, and the many verbal positive declarations of His Holiness on the subject in question. I hope, however, there will be means of recovering it.

With the highest veneration

Most Rev. Sir

Yr most humble & obedt servant

ANTH. KOHLMAN.

FROM REVEREND A. MARÉCHAL TO ARCHBISHOP CARROLL. [F. 12.]

Lyons, June 6, 1811.

My lord:

The National Council convoked by the Emperor will open the ninth of this month. A number of bishops from Italy have already passed through Lyons on their way to Paris. What will be the result of this assembly? This is a question that no one can answer. Opinions on the subject differ in the extreme. Some think that the final result will be to precipitate France into open schism; others believe that the Council will contribute materially towards strengthening the Catholic religion. Many hope, although they are not without fear, because they know that the Bishops of Nantes, of Tours (?) and of Treves, sent by the government to the Pope were very well received by His Holiness, and that he listened graciously to the propositions they were instructed to make to him. Within a few weeks this great cause will be decided. If the issue be adverse I shall embark immediately for the United States.

Our gentlemen undoubtedly are aware of the great loss sustained by the Church of France and the Sulpitian Order. The death of Mr. Emery is for us and for religion an irreparable loss in present circumstances. Although this venerable priest never had the happiness to meet you I can

assure you that he entertained the most profound respect and tender atatchment for you.

I have the honor to be, with the greatest respect and the liveliest gratitude, my lord,

Your humble & obedient servant

A. MARÉCHAL.

From Reverend P. Kenny 1 to Archbishop Carroll. [L. 2.]

Most Reverend Sir:

Amidst the numerous and various trials that the clergy of St. Mary's have experienced these two years past, the most painful to me is the present communication, which my situation & my respect for your Grace impose on me as a Your venerable brother in Christ, & my A. V. worthy bishop, Doctor Egan, lies beyond hopes of recovery. Doctors Mongez & Wistar attend him, & this evening consign him to the will of Providence. A renewal of his old complaint, the spitting of blood, turned, on Tuesday last, to an alarming hemorrhage of the lungs, succeeded, notwithstanding copious bleedings, cupping, & blisters, by a pain in the left breast that baffles all medical art. He is. incontestably, a martyr of the following truly Catholic principle: That the laity never had, nor never will acquire by any means, the right of nominating and appointing their Priests or Pastors, in defence of the will & approbation of a Catholic Bishop.

I forward this intelligence to your Grace,—that informed as you are of the disgusting position of our affairs, you may have a little more leisure to give a thought to their

¹Rev. Patrick Kenny was Pastor at Coffee Run, Delaware. His Diary has been printed in the Records. The Trustee troubles at St. Mary's, and the factional opposition to Bishops Egan and Conwell are detailed by all local historians,—recently, by Rev. Joseph L. J. Kirlin, in his "Catholicity in Philadelphia."

importance than if I were to await the fatal moment of his dissolution, that is looked for, by his opponents, with delight.

I steal this leisure from a pressure of business, & am with the most profound respect

Your Grace's most obedt & humble servant.

P. KENNY.

Philadelphia, Sunday evening 10 July 1814.

P. S. The doctors had not given their opinion when Rev. Mr. Kohlman passed thro' here, this morning at five o'clock, on his way to Baltimore—otherwise I should have requested him to deliver you this hurried scrawl.

I shall write the instant a change takes place.

FROM THE SAME TO THE SAME.

[L. 4.]
Most Rev. Sir:

Faithful to my promise, as notified in my letter of the 12th inst., of giving you the earliest information of any change that might take place, it is my melancholy task to apprise you of the death of your venerable Colleague & Brother in Christ, the Rt. Rev. Doctor Michael Egan, who departed this life at 11 o'clock A. M. of this day.

Every attention, care & tenderness, spiritual & temporal, have been bestowed on him by the clergy & his devoted friends, the true Catholics of the city: the unparalleled assiduity of Doctors Mongez & Wistar, day & night, join'd to their known & rare talents, prolong'd his existence beyond all expectation & often flatter'd us with hopes of his recovery. But fell persecution effected what sincere attachment & best medical art could not prevent, I mean his dissolution. That he has been the first victim of Episcopal rights, there can not be the least doubt, for his muscular

power, to within half an hour of expiring, is demonstrative proof that his end has been premature.

I join'd him in the crisis of all his difficulties, & he was kind not to withdraw me from the country, in toto, whereas I attended my stations as regularly, as the convulsive state of Philadelphia would permit; I witnessed all his struggles in health & in sickness; I received his blessing & witness'd his last gasp. He bid the ungrateful city an eternal adieu; with my worthy Superior I bid it a lasting farewell, & as I hope, peace now attends his Spirit, so I retire to the real abode of peace on earth, the country, where for eleven years I have not heard a whisper of uneasiness. Rev. Messrs Hurley & McGirr attend until the Rev. Mr. Debarth's arrival, but perhaps he may come before I'll withdraw—this will be shortly after the obsequies that are to take place on the evening of to-morrow, Saturday 23, at 5 post mer.

I remain, Most Rev. Sir.

With the most profound respect

Your most obedient & humble servant,

PATE KENNY.

Willing's Alley, Philadelphia Friday 22d of July, 1814.

From the Same to the Same.

[L. 3.]
Most Rev. Sir:

Your letter of the 24th is, this moment, come to hand. Your opinion of the powers of a Vicar General, subsequent to the demise of the Bishop who had appointed him, is canonically correct. I had express^d this same before my valuable friend's demise, but it was overruled. The correct mode, as was then suggested, & the approach of death indubitable, was, to refer to the Metropolitan, in the more than probable event of the vacancy of the See, without arousing expectations in any quarter, or giving the phalanx of op-

ponents to church authority that surrounds St. Mary's establishment, the fatal leisure of planning and adopting new resolves of hostile measures. Unfortunately the too hasty step has invited to their biass, & it is to be apprehended that the situation will be as stormy & as thorny as heretofore. The idea of St. Mary's being under German rule, is spoken of as unpalatable, not to say more; in addition it is dogmatically asserted that let any man's virtue, science, or other acquirements be what they may be—yet no Pastor will please or ever will peaceably [be] inducted on the establishment, but the Rev. William V. Harold.

I should not venture to forward you this information, did not your confidence in me, urge me powerfully not to leave you in the dark. I should have expected that our venerable Bishop's death should have absorb'd or extinguish'd existing or past animosities. It is not the case—the principle is yet & will be maintained as long as the spirit of the present board of Trustees shall be, per fas et nefas, upheld, that Episcopacy must bend & bow low to the purse strings of a corporate body.

This bold & unmasked design that has not been sufficiently counterbalanced by independent disinterestedness, must now be met by a mind that will spurn the idea of any salary from such an infected chancery. There is no other cure.

The Most Rev. Archbishop Carroll wished to know if my stay in the city is to be protracted for one week more, as then he would write again. The solemn Masses in St. Mary's, Holy Trinity & St. Augustine's, necessarily detain me until to-morrow week, or to Wednesday the 3d of August, notwithstanding the embarassed state of my country

¹ This letter seems to be written to Rev. Louis De Barth. He had been appointed Administrator of the Diocese; coming from Conewago to Philadelphia, his office would constitute him Pastor of St. Mary's. He was an Alsatian: hence, the allusion—"The idea of St. Mary's being under German rule, is spoken of as unpalatable, if nothing more."

affairs. Should the Most Rev. Archbishop Carroll honour me with a line in the interval, I am confident it will convey a quiet to my mind in my retreat, that is not to be found in the city.

All the Rev. Gentlemen join me in assurances of the most profound respect

& Believe me, Most Rev. Sir,
Your most obedient humble servant,

P. KENNY.

Philadelphia, July 26th, 1814.

P. S.—I have written to the Rt. Rev. Bishop Cheverus, to Rt. Rev. Bishop Flaget & to Rev. Dr. Kohlman, informing them of the death of Rt. Reverend Bishop Egan & requesting their suffrages at the altar & the prayers of the faithful for the repose of his soul.

MARRIAGE REGISTERS

AT

ST. JOSEPH'S CHURCH, PHILADELPHIA, PA.

1826-1836.

FROM THE ORIGINALS BY FRANCIS X. REUSS.

OFFICIATING CLERGYMEN: BISHOPS CONWELL AND KENRICK, FATHERS JAMES CUMMISKEY, W. V. HAROLD, MICHAEL CURRAN, THOMAS HEYDEN, JAMES SMITH, JOHN O'REILLY, JOHN HUGHES, T. J. DONAGHOE, SAMUEL S. COOPER, WILLIAM WHELAN, STEPHEN L. DUBUISSON, S.J., WILLIAM McSHERRY, S.J., P. KENNY, JAMES RYDER, S.J., EDWARD McCARTHY, S.J.

CLERGYMEN MENTIONED AS WITNESSES: REVERENDS PATRICK DUFFY, BERNARD KEENAN, PETER POLIN.

Note.—Passing over the names of such of the above priests as are already familiar to our readers through mention of them in prefaces to the Baptismal and Marriage Registers of preceding years, we shall merely give here brief sketches of those who are met with in these Registers for the first time. The items have been kindly furnished by the Very Reverend Doctor Middleton, O.S.A.

The Father Michael Curran who registers in the St. Joseph's books in 1826, is found to have registered a marriage at St. Augustine's, Philadelphia, on August 25, 1829. Father James Cummiskey, who no longer makes entries at St. Joseph's after the year 1826, served on several missions in Pennsylvania and New Jersey, and eventually migrated to the diocese of New York, which covered the whole of that State, as well as part of New Jersey. Among other places he ministered to the Faithful in missions around Albany and thereabouts. Reverend James Smith officiates at marriages at St. Augustine's on one or more occasions during the years 1824, 1825, 1826, and 1827. In connection with Father John O'Reilly, first mentioned in these entries as a witness, on May 18, 1827, Doctor Middleton says: "In Hassard's Life of Archbishop Hughes, is given a letter written by the Reverend

John Hughes, at that time not yet a bishop, to Father Thomas Heyden on May 25, 1837, in which are these words: 'Your predecessor, the late little bishop of St. Paul's [Pittsburgh, Pa.] has been caught by a vocation in Philadelphia . . . St. Augustine is likely to triumph over St. Ignatius in the acquisition of a subject who after all will be a credit to either. In plain language Mr. O'Reilly is about to enter on duty in St. Augustine's church ' [after the death of Doctor Hurley, which took place May 14, 1837.] (pp. 175, 176.) Father O'Reilly registered at St. Augustine's in 1837 and 1838. He was a secular priest." Doctor Middleton adds that he does not know whether or not he joined the Jesuits but fancies he did; there is no other record of his having become an Augustinian than that in the above letter of Father Hughes. The Catholic Directory for 1833 (page 53), names a "Reverend John O'Reilly" as resident at Newry, in Blair county, Pennsylvania, now in diocese of Altoona, (formerly of Pittsburgh). The late Father Jordan, S.J. in the Woodstock Letters states that the Reverend William Whelan was at St. Ioseph's, Philadelphia, in 1832 and until the re-entry of the Jesuits there in April, 1833. Bishop Timon in Sketches of Catholicity in Western New York, (p. 232,) speaks of Father Whelan as having been at Buffalo, New York, in 1841; and (on page 235) mentions his death which occurred on April 27, 1847. The Reverend Stephen Larigaudelle Dubuisson was born in San Domingo, October 21, 1786; studied at Nantes, France; entered the French civil service and army; joined the Sulpitians; came to the United States, where he entered the Jesuit Society. He was ordained by Archbishop Maréchal on August 7. 1821; and studied at Georgetown, D. C. (Shea, p. 553). Father Dubuisson was the thirteenth president of Georgetown College; in 1835 he was engaged in mission work in northern Pennsylvania (Griffin, Researches for 1887, pp. 169, 179). He left the United States in 1840 (Shea, p. 553), after having been at St. Joseph's, Philadelphia, for a short while with two other Jesuits, Fathers Clement Garcia and John Grassi (Father Jordan, S.J. in Woodstock Letters). The Reverend Peter Kenny, mentioned as a witness on June 14, and as officiant on July 23, 1833, was at that time Father Provincial of the Jesuits; his residence was in Maryland.—T. C. M. The Reverend Patrick Duffy, who signs as a witness to a marriage on May 3, 1829, was at Paterson, New Jersey and subsequently at Greenwich Village, in northeastern New York, in the year 1833. At the latter place he died on February 5, 1833, and was succeeded in the care of it by the Reverend James Cummiskey. Doctor Middleton does not recall that he ever met elsewhere than in these registers the name of the Reverend Peter Polin who is herein mentioned as a witness to a marriage on January 4, 1835. Mr. Reuss in his memoranda for the various years of the Marriage Registers states repeatedly that the leaves of the book are in bad

condition; "edges all gone", he remarks of the year 1827, and again

and again testifies to the disorderly methods of registration,—"Entries all mixed as regards years, months and days";—and dwells upon how almost impossible is the task of bringing order out of this chaos. "Duplicate entries are many," he tells us. Commenting on the great lack of system in registration, our copyist says in a memorandum for 1828:... "I find an 1832 entry among the entries for April, 1828.... It is "in [Bishop] Conwell's writing, very poorly written, but it is April, 1832, and a few months later, in August, the Bishop was wholly blind and could not even say Mass...."

As other instances of the hodge-podge way, the clerk, sexton, or other official, in charge at St. Joseph's, had of keeping his books, Mr. Reuss observes as follows: "These baptisms are found recorded amongst the marriages in October, 1829:

McGinnis, on Oct. 4, 1899, by Rev. J. O'Reilly, Mary, born Sept. 86, of Arthur and Anna Mc-Ginnis, Catholics; sponsor—Sarah Powers.

Donoboe, same date, by same, Mary, born the snd, of Arthur Donoboe and his wife Catharine Daly, Catholics; sponsors—Edward McKeernan and Susan Donoboe."

In the year 1835 we find records of two marriages performed at "Silver Lake Township" in one of which entries it is set down that the groom was "of Wayne county," the bride of "Susquehanna county"; and of three ceremonies which took place at Carbondale, Luzerne county. Doctor Middleton gives some interesting data about the Edward White mentioned, some of which are contained in the "Reminiscences" of Sister M. Teresa White, of the Visitation convent at Georgetown, published in our RECORDS for 1901 (vol. xii, 61-66), and some in a personal letter to Doctor Middleton himself: therein this Edward White is referred to as the "pioneer of Catholicity in northern Pennsylvania and southern New York." The Sister, who was brought up in that region, states that her sisters conducted there a "select Academy" which was well patronized, mainly by non-Catholics; Gerald Griffin, the popular author, at one time was a visitor at Silver Lake. A mission was opened there in 1803 by the Reverend Thomas Flynn, the Trappist, referred to in previous Notes of the RECORDS. In the year, 1834, Bishop Kenrick confirmed a class of forty. About the year 1836 the church was blessed by Father Flynn, in honor of St. Augustine; and on August 28th of that year Bishop Kenrick blessed the church and cemetery.

But to return to St. Joseph's. Mention of disparity of religious faith in the contracting parties, or of "ratifications" of marriages, are seldom mentioned in the registers for these years.

Places are occasionally designated, among them—"Ghent, Flanders,"
"Parish of Rye, Donegal," "Clogher, in Ireland," "Geneva (in Switzerland), "San Domingo," "Ballynasereen" [Ireland], "West Meath, near Mulingar" [Ireland], "Lancaster, Pa.," "Alabama," "Delaware County," "Corsica," "Island of Martinique," and "West Chester."

Again we find the usual, or perhaps more than the usual, number of peculiar cognomens as: "Aurundies Tiers"; 1 "Chretina Esterberg"; "Penena Blyden"; "Margina O'Donnell"; "Penelope Yerkes"; "Elder Byrne"; "Tabitha Dickinson"; "Newbinch Gill"; "Judith Sullivan"; "Vincentia Hood"; "Prudence Goold"; "Winneford [probably meant for Winifred] Carroll"; "Tener Gibbs"; "Middy Johnson"; "Gunning Bedford"; and four "Unity's"—namely, Boyle, Duffy Gallen and Cannon; "Erastus Dewey"; "Emor Poulson".

On November 29, 1829, "Jerome and Madam Keating" so often mentioned in early church notices of the last century for their religious and charitable spirit, sign the registers as witnesses to a marriage.

We rectify here as a matter of historical importance an error made in our Note in the preceding number of the Records as to the location of the old Bonaparte residence in Philadelphia. It was there stated that it stood at the corner of Ninth and Spruce Streets. Doctor Middleton now suggests this correction: "The Bonaparte house," he writes, "is on South Ninth street between Walnut and Spruce at the corner of a little street named Manning. At the corner of the lot, partly embedded in the wall of the yard, is a bronze, or brass, cannon,—a usage of former days. The house (apparently large and roomy) has its entrance at the south side, where there is a little yard, entered from Ninth street, thence to a vine-covered porch, with neat iron-work trellises; the street gate is on Ninth street, of ornamental iron, with on it a plate thus: 'Henry C. Potter, 260.'"—The Editor.

MARRIAGES FOR 1826.

Hewitt—Tiers, January 5th, 1826, by Rev. William V. Harold, Thomas Hewitt and Mary Agnes Tiers; witnesses—Gunning Bedford, Joseph S. Myers and Aurundies Tiers.

Spiller—Brown, the 2nd, by Bishop Conwell, William [elsewhere "John William"] Spiller and Mary Elizabeth Brown; witnesses—John Donnelly and John Brown, [elsewhere "John and Margaret Brown"].

Brady—McConwell of Sago in Duno (?) [Donegal ?], the 5th, by Bishop Conwell, Eugene Brady [of Cavan] and Joanna McConwell of Sago in Duno; witnesses—Hugh Fegan and Thomas Brady.

Baily—Clement, the 13th, by same, Francis Stephen Baily and Mary Magdalen Clement; witnesses—James Clement and Mary Levi, all negroes.

McCarty—Burn, the 28th, by Rev. James Cummiskey, Thomas McCarty and Mary Anna Burn; witnesses—Julia Burn and Mary Toole.

Saulnier—Wilson, —, by —, John Saulnier and Sarah Wilson; [witnesses]—Sarah Saulnier and Matilda and Amos A. Jones.

¹ Son of Cornelius Tiers of whom Mr. Martin I. J. Griffin gives a biography in his *Journal*, no. 164.

- Bohanna—Mooney, February 7th, by same, Thomas Bohanna, widower, and Mary Mooney, widow; witnesses—Elizabeth Hart and Margaret Dairy.
- Connor—Walls, the 7th, by Bishop Conwell, Bernard Connor and Eleanor Walls; witnesses—Thomas Walls and —— Connor.
- Harvick—Vandoozn, the 7th, by same, Edward Harvick, Catholic, and Mary Vandoozn, non-Catholic; witnesses—Lawrence Doyle and Sara Young.
- Harkins—Jackson, the 7th, by same, James Harkins, of the parish of Rye, in Donegal, (Ireland), and Frances Jackson of the same parish; witnesses—Peter Rooney and Archibald Britain.
- Crilly—Curren, the 2d, by Rev. W. V. Harold, Thomas Crilly and Elizabeth Curren; witnesses—James Ennue [mis-written for Enue], James Kerr and William McMenomy.
- Bournonville—Abadie, March 11th, by Rev. J. Cummiskey, Charlotte Victoria Abadie and Anthony Bournonville; witnesses ——.
- Laurence—Pujol, the 19th, by Rev. W. V. Harold, Valentine Prosper Laurence and Mary Adelaide Virginia Pujol; witnesses—Abl. Braier, [ought to be Brasier], Sen. [i. e. Sefior] Herils née Pujol. S. Herils, S. Gerin, J. G. Hess and J. Morin.
- McGeraghty—McCallan, the 26th, by Bishop Conwell, Bernard McGeraghty and Bridget McCallan; witnesses—Charles and Bernard McGeraghty, James Brady, Michael McGerty and James McYaer.
- Sweeny-White, the 27th, by same, Laurence Sweeny and Mary White alias Irwin; [witnesses]-Morgan Wemys and Constance O'Neil.
- Campell [Campbell?]—McGarvy, the 28th, by Rev. J. Cummiskey, Michael Campell and Rosanna McGarvy; witnesses—Anthony and Margaret Campell.
- Baker—Dartis [D'Artis 1], the 30th, by same, Joseph Baker and Luiza Dartis; witnesses—Peter Jacobs and Augustine Lynch.
- Kenny-McBrine, the 30th, by same, Patrick Kenny and Juliana Mc-Brine; witnesses-Hugh Sweeny and Anna McCormick.
- Dennis—Bryan, April 5th, by same, Robert Dennis and Catharine Bryan; witnesses—Charles Swift and M. Youckly.
- Sawyer—O'Donnell, the 7th, by Bishop Conwell, Isaac Sawyer and Catharine O'Donnell, widow; witnesses—James Gillespie and James Donnelly.
- Dogherty—Harkins, the 7th, by same, Thomas Dogherty and Mary Harkins; [witnesses]—Philip McGeoghegan and [Christopher] Columbus Conwell, [who was a nephew of the venerable prelate, the bishop.]
- Hurst—Healy, the 8th, by same, William Hurst, non-Catholic, American widower, and Isabel Healy de Astrau [of Antrim ?] witnesses—Eugene and Catharine Mullen, Rosanna and Bridget Healy, sisters of the bride.

- McGleenan—McGleenan, the 10th, by same, James McGleenan and Elizabeth McGleenan; witnesses—John McNamee, John Hazard and Pat. Glennan.
- Slaughter—Trace, the 20th, by same, Frederick Slaughter, a Swiss, aged forty years, and Anna Trace, twice a widow; last husband Gr. Coates; witnesses—Rev. T. J. Donaghoe and Chr. Columbus Conwell.
- Hartnett—Marshall, the 20th, by same, Eugene Hartnett, of Clogher, [Ireland], and Isabel Marshall, non-Catholic, of Clogher; witnesses—Rev. T. J. Donaghoe and David Eakans.
- McCullaugh—Clark, the 23d, by Rev. J. Cummiskey, Bernard Mc-Cullaugh and Mary Clark; witnesses—Hugh McKenna and W. McNenny.
- Sherky-Woods, the 23d, by same, John Sherky and Bridget Woods; witnesses-Thomas Quigg and Peter Woods.
- Saline—Meade, the 25th, by same, Joseph Saline and Mary Anna Meade; witnesses—John Mattson and P. O. Connolly.
- Welsh—Corristin, May 7th, by same, William Welsh and Margaret Corristin; witnesses—Francis Carr and Susan Welsh.
- Mathews—Dornin, the 7th, by same, Hugh Mathews and Anna Dornin; witnesses—Mathew Mason and Bridget Mathews.
- Gallagher—Ferry, the 21st, by same, Patrick Gallagher and Grace Ferry; witnesses—Cornelius McCauly and Margaret Gallagher.
- Ronan—Nugent, the 21st, by same, Michael Ronan and Honora Nugent, widow; witnesses—Ann Toole and Benj. Lewis.
- Colunin—Cormick, the 22d, by same, Bernard Colunin and Ann Cormick; witnesses—Patrick O'Hara and John Mackin.
- Daugherty—McGee, the 25th, by same, William Daugherty and Ellen McGee; witnesses—Margaret Butler and Benj. Lewis.
- McNeil—McMullin, June 1st, by same, Malcolm McNeil and Rosanna McMullin; witnesses—John Reed and J. Mahar.
- [A son of theirs, Alexander McNeil, was some time professor at the old High School, Broad and Green streets.]
- Primier— —, the 4th, by same, John Baptist Primier, negro, and Mary Clair; witnesses—Catharine Collet and J. Michael.
- Ellis—McCrudden, May 21st, by Rev. W. V. Harold, Patrick Ellis and Joanna McCrudden; witnesses—Henry Donnelly and Margaret Gallagher.
- Kelly-McCarbrey, June 1st, by —, Patrick Kelly and Margaret Mc-Carbrey; witnesses-Edward Collins and Hugh Duffy.
- Preston—Murphy, June 11th, by Rev. J. Cummiskey, Jefferson Preston and Ellen Murphy; witnesses—Deborah and Anna Brown.
- Wems-Allowes, April 20th, by [probably] Bishop Conwell, Morgan Wems and Eliza Allowes; witnesses-Nicholas and Catharine Mc-Gonegal (alias Keegan).
- Le Maire, —, June 27th, by same, Stephen Le Maire and Rosalie, of negro origin; witness—Anna Conwell, [niece (?) of the bishop ?].

- McCauly—Daugherty, July 9th, by Rev. J. Cummiskey, Patrick McCauly and Anna Daugherty; witnesses—Alexander McConnell and Margaret Kelly.
- del'Lurcale—Pelet, July 26th, by Bishop Conwell, Jacques Martin del'Lurcale, native of the parish of Englefort (?), Diocese of Geneva, France, [probably error for Switzerland], and Louise Jeanne Pelet, native of Port au Prince, San Domingo; witnesses—Eduard N. Causin, Jos. Lamocelle and Adelaide Truchet.
- —, —, August 7th, by Rev. J. Cummiskey, Manuel Joseph and Florien Carnell, negroes; witnesses—William Davis and L. Martin.
- Graham—Donnolly, the 10th, by same, Patrick Graham and Sarah Donnolly; witnesses—John McKeown and Mary Carroll.
- Poulson—Harold, the 13th, by Rev. W. V. Harold, Emor Poulson and Mary Harold; witnesses—Henry Bernard and Mary Harold.
- Kehoe—Elliott, the 2d, by same, Francis Kehoe and Mary Elliott; witnesses—James Dowling and Elizabeth Meagher.
- Arnaiz—Hand, the 12th, by same, Isidore Arnaiz and Louisa Hand; witnesses—Gaspar Betancourt, Joaquina Dols de Sanchez and Peter Pereyne.
- Ward—Colgin, the 17th, by Rev. J. Cummiskey, John Ward and Catharine Colgin; witnesses—James Robinson and Joseph Story.
- McLoughlin—Day, the 15th, by Rev. W. V. Harold, Edward McLaughlin and Helena Day; witnesses—William and Catharine McDevitt and Sarah Kechler.
- Kennedy—Cassidy, the 17th, by same, James Kennedy and Anna Cassidy; witnesses—Samuel Dogherty, Patrick Barr and John McClean.
- Gormly—McCartny, the 20th, by Rev. J. Cummiskey, Hugh Gormly and Anna McCartny; witnesses—Bernard and Eliza McCartny.
- McConnell—McHire, the 29th, by Rev. W. V. Harold, John McConnell and Anna McHire; witnesses—Margaret Butler and Benedict Lewis.
- Town—Curren, September 1st, by Bishop Conwell, Thomas Town and Joanna Curren; witnesses—John McGuigan and Christopher Columbus Conwell.
- ---, August 15th, by same (?), Emanuel Josue and Florine; witnesses-Monteville Davis and Louis Martin.
- Hagerty—Castor, September 5th, by Rev. W. V. Harold, Hugh Hagerty and Catharine Castor; witnesses—Nicholas Crip and Benedict Lewis.
- McCullough—Nelas, the 10th, by Rev. Michael Curran, John McCullough and Elizabeth Nelas; witnesses—Patrick and Anna Sweeny.
- Coghlan—Donnelly, October 9th, by Rev. W. V. Harold, Patrick Coghlan and Mary Donnelly; witnesses—Laurence Barden and Margaret Butler.

- Kenton—Busche, the 12th, by Bishop Conwell, Joseph Kenton, non-Catholic, and Marianna Laura Busche, born in Havana, Cuba, Catholic; witnesses—Augustina Mary Clementina Calon, mother, [but not recorded of whom,] and Chr. Columbus Conwell.
- Thomas—Prior, the 17th, by same, James Thomas and Mary Prior; witnesses—Henry Thomas, John Donnelly and Patrick Prior.
- McCarron—McAleer, the 20th, by Rev. J. Cummiskey, James McCarron and Mary McAleer; witnesses—John McAleer and Mary Brady.
- McCloskey—Gillaspey, November 12th, by Rev. W. V. Harold, Henry McCloskey and Mary Gillaspey; witnesses—Robert Elliot, Anna McCormick and Charles McGanety.
- O'Brien—Harkins, the 14th, by Rev. J. Cummiskey, Cornelius O'Brien and Margaret Harkins; witnesses—Cornelius Hughes and wife.
- McConvill—Brank, November 6th, by —, Edward McConvill and Eliza Brank; witnesses—Patrick Cunan and Daniel O'Niell.
- McCarren—Warren, the 18th, by same, William McCarren and Catharine Warren; witnesses—Eugene Cummiskey and Mary Toker.
- Glacken—McNamee, the 19th, by same, John Glacken and Anna McNamee; witnesses—Eugene Cummiskey [the publisher ?], and Anna McNamee.
- Fontanges—Martin, the 16th, by Rev. Thomas Heyden, Peter Frederick Fontanges and Adelina C. Martin; witnesses—William Heyl, B. W. Sykes and Dr. E. S. Cox.
- Loughlin—Kilgrush, December 2d, by Bishop Conwell, John Loughlin and Mary Kilgrush, married in 1815, in Ireland; witnesses—Christopher Columbus and Anna Conwell. [Perhaps had been married unlawfully.]
- Sullivan—Mansfield, the 7th, by Rev. T. Heyden, John T. Sullivan and —— Mansfield; witnesses—Dr. Riter [Rev. Dr. Ryder ?], and Rosanna Sullivan.
- Murray—Clemens, the 21st, by same, Edward Murray and Mary Mc-Clemens [sic]; witnesses—William Kelly and Mary Brady.
- Lynch—Barry, the 10th, by Rev. W. V. Harold, David Lynch and Mary Barry; witnesses—Patrick Kelly, William Barton and Anna Scott.
- Magennis—Sheppard, the 10th, by same, Charles Magennis and Anna Sheppard; witnesses—Isaac Gifford and Joanna McCredy.
- Herpen—Beylle, the 30th, by same, John B. A. Herpin and Louisa Frances Beylle, daughter of Joseph Beylle and Mary Magdalen Louisa Theresa LeMaitre; witnesses—Andrew Harrouille, Aimable Brazier, Peter Bosquet and Joseph Mathieu.
- Fortune—Guinard, the 31st, by Bishop Conwell, John Bapt. Fortune and Frances Guinard; witnesses—Stephen LeMaire and James Blaise, of African descent.
- Robinson-Kean, the 31st, by Rev. W. V. Harold, John Robinson and

- Mary Kean; witnesses—John Wise, Mary Ann Hill and Joanna Fowell.
- O'Brien—McNale, the 31st, by Bishop Conwell, James O'Brien and Catharine McNale; witnesses—John Saggerron and John Owens.

 Total for 1826, seventy-six marriages.

MARRIAGES FOR 1827.

- McCaffrey—McCaffrey, January 8th, 1827, by Bishop Conwell, Roderick McCaffrey and Susan McCaffrey; witnesses—Edw. Johnson and William and James Robinson.
- O'Brien-McNab, the 8th, by same, James O'Brien and Catharine McNab; witnesses-William and James Robinson and Edw. Johnson.
- Bradley—Carney, the 10th, by Rev. James Smith, Patrick Bradley and Helen Carney; witnesses—Owen Bradley, Hugh Daugherty and Patrick Maloy.
- Bardon—Ashton, the 14th, by Rev. William V. Harold, Lawrence Bardon and Margaret Carey Ashton; witnesses—Keran and Thomas Donnelly and Mary Coghlan.
- Tully—Uckley, the 11th, by Rev. Thomas Heyden, Anthony Tully and Mary Uckley; witnesses—Thomas Dooks and Rachel Black.
- Myers—Essling [but ought to be Esling], the 16th, by Bishop Conwell, dispensation for consanguinity in second degree, Vincent Myers and Mary Essling; witnesses—Regina Myers, mother, John Wod * * * and Christopher Columbus Conwell.
- McKenna—Ferry, the 15th, by Rev. W. V. Harold, Hugh McKenna and Susan Ferry; witnesses—Andrew Young, Francis McDonald and Mary McNulty.
- Prior—Brady, the 18th, by Bishop Conwell, Patrick Prior and Helen Brady; witnesses—Rev. John Hughes and Francis Fanning.
- McKenna—Moore, the 22nd, by Bishop Conwell, John McKenna and Eliza Moore; witnesses—Edward Reilly and Anna Warnock.
- Ray-McColgan, January 2d, by same, Charles Ray and Margaret McColgan; witnesses-David Kane, James McColgin and Thomas Glacken.
- Carpenter—Dutray, January 15th, by same, Louis Carpenter and Mary Magdalen Dutray; witnesses—James Dutray and Jeanne Gauthier.
- Bradley—Bradley, February 14th, by same, Patrick Bradley and Catharine Bradley, of Ballynasereen [in Ireland]; witnesses—Edward Murphy, John Donnelly and John Cassidy.
- Corcoran—Smith, the 14th, by Rev. W. V. Harold, Thomas Corcoran and Sarah Smith; witnesses—William W. and Elizabeth Clarke.
- McCready—McKean, February 19th, by Rev. T. Heyden, Michael McCready and Helen McKean; witnesses—Thomas McGuire and Margaret Victoria Shoof.
- Lancaster-McGawley, February 20th, by same, J. J. Lancaster and

- Belinda McGawley; witnesses—Justo Donnat and Sydney and Joseph Lancaster. [Parents of the Rev. Clement Lancaster, S.J.]
 [All following are in Bishop Conwell's writing but otherwise not marked by whom.]
- McDonald—Falls, February 22d, by Bishop Conwell (?), Roger McDonald and Abigail Falls; witnesses—Richard Power and Hugh McDevitt.
- Lafferty—Eckley, February 18th, by Rev. W. V. Harold, James Lafferty and Anna Eckley; witnesses—Bernard and Sarah Roy.
- Hess-Hyson, February 20th, by Rev. T. J. Donaghoe, Bertes Hess and Joanna Hyson; witnesses-James Lyons and Sarah Martin.
- Fey—Campbell, February 27th, Rev. W. V. Harold, Thomas Fey and Rosanna Campbell, [sister of the Hon. James Campbell, Postmaster General of the United States]; witnesses—Patrick and Michael Campbell and Anna Meade.
- McCarthy—Condon, the 28th, by Bishop Conwell, Dennis McCarthy and Eleanor Condon; witnesses—Maurice Woods, Eugene Maher, James Sullivan and Raymond Condon.
- Ferrier—McEwen [elsewhere "Tessier" and "McElewes"], March 15th, by same, Arthur Ferrier and Elizabeth McEwen, widow; witnesses—Henry Smith and John Young, of Filbert Street, No. 5.
- Peale—Irvin, April 3d, by same, Reuben Peale, non-Catholic, and Sarah Anna Irvin; [witnesses]—the bride's mother and Anna Conwell.
- Welch—Daily, March 9th, by Rev. John Hughes, Richard Welch and Rose Daily.
- Ferrin-Reilly, April 19th, by same, William Ferrin and Mary Reilly; witnesses-Hugh McKinley and Eliza Gallagher.
- Craig—Moss, the 20th, by same, Patrick Craig and Alice Moss; witnesses—Frederick Mullen, James Byrne, Mary La Fouge and ——La Mare.
- Lampin—Peher, May 13th, by same, Michael Lampin and Mary Peher; witnesses—Hannah Lloyd and sister. [These witnesses were daughters of Thomas Lloyd. One daughter, Jane, was the second wife of John Rudolph, merchant, whose country-seat is now Villanova College.]
- Cassedy—McCloskey, April 17th, by Bishop Conwell, John Cassedy and Bridget McCloskey; witnesses—Philip Kane, Thomas Gillespie and Patrick Devlin.
- McCoy-Mulloy, the 18th, by same, James McCoy and Sarah Mulloy, widow of Hugh Martin.
- Connoll—Donnelly, the 19th, by same, Charles Connoll and Bridget Donnelly; [witnesses]—Daniel Donnelly, James Fitzpatrick and Maurice Roche.
- Rusk—Clifford, the 22d, by same, David Rusk, non-Catholic, and Mary Clifford; witnesses—Thomas and Bridget McManus, John Donnelly and Bernard Doyle.

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- Donnelly—Martin, April —, by Bishop Conwell (?), Luke Donnelly and Catharine Martin; witnesses—Hugh Donnelly and Catharine Murray. [The foregoing is to be found among the registrations in April, 1828.]
- Saville—Eneu, April 30th, by Bishop Conwell, William Saville, non-Catholic, and Louisa Eneu, daughter of James Eneu; witnesses— John McGuigan and Anna Conwell.
- Quin-McCaule, May 15th, by same, Mathew Quin and Eliza McCaule; witnesses—Tho's, Stanly.
- Maric—Monroy, May 6th, by same, Hippolite Maric and Virginia Monroy; witnesses—Eloi Dex and Hippolite Philip.
- O'Hara—McLaughlin, May 6th, by same, Michael O'Hara, widower, and Catharine McLaughlin, widow; witnesses—William Duffey and Anna Goodon [or Gordon].
- Carrol-Tohal, May 6th, by Rev. T. J. Donaghoe, James Carrol and Mary Tohal; witnesses-John McNabb and Eleanor Freel.
- McWilliams—Lekee, the 13th, by same, Thomas McWilliams and Jane Lekee; witnesses—Michael Curren and Catharine Keehoe.
- Donnelly—Gallagher, the 25th, by same, John Donnelly and Margaret Gallagher; witnesses—Daniel Bradley and William McMenimi, [sic, McMenamee or McMenamin?].
- Fegan—Kelly, the 30th, by same, Thomas Fegan and Isabella Kelly; witnesses—Edward Kelly and Joseph Joe—.
- Monaghan—Freel, May 14th, by Rev. J. Hughes, William Monaghan and Helen Freel; witnesses—John Ball and William McAran.
- Geff.—Sawyer, the 14th, by same, Perry Geff and Harriet Sawyer; witnesses—Robert and Mary Broom, negroes.
- Cochran—Butler, the 18th, by same, William Cochran and Ellen Butler; witnesses—Rev. J. O'Reilly, and self.
- Griffis—McWilliams, May 27th, by Rev. J. Hughes, Griffith Griffis and Helen McWilliams; witnesses—John Loughran and Francis Dougherty. [The foregoing among the registrations for 1829.]
- Curry—Callon, May 20th, by Rev. J. Hughes, Patrick Curry and Margaret Callon; witnesses—Patrick and Elizabeth Henry.
- Boyle—Quinn, May ——, by same, John Boyle and Helen Quinn; witnesses—Charles Wray and Helen Green.
- Eneu—Marble, May 9th, by Bishop Conwell, James Eneu, widower, and Elizabeth Marble, widow of Joseph; witnesses—Rev. T. J. Donaghoe and Anna Conwell.
- Gillen—Kean, the 11th, by Rev. John O'Reilly, Edward Gillen and Margaret Kean; witnesses—Mary McGuire and Sarah McDonal.
- Kensely—Kelly, the 18th, by same, Michael Kensely and Mary Kelly; witnesses—Elizabeth Crilly and the priest.
- Logue—Geanes, June 2d, by same, James Logue and Sarah Geanes; witnesses—William McFadden, Mary McCartney and John Logue.

- Barren—McCormick, June 7th, by Rev. J. Hughes, James Barren and Sarah McCormick; witnesses—Frederick Mullen and Catharine Cous.
- Owens—McNamara, the 16th, by same, Mathew Owens and Fanny McNamara; witnesses—Rev. J. O'Reilly and Dominic McDonald.
- Rogers—Rogers, July 4th, by Rev. J. Hughes, Edward Rogers and Lavinia Rogers; witnesses—James and Francis Morgan.
- McGinitzy—McDevitt, the 4th, by same, James McGinitzy and Catharine McDevitt; witnesses—Mrs. Loughry and William Connor.
- Hansall—Latimer, the 30th, by same, Joseph Hansall and Juliana Latimer; witnesses—Adam Dialogue, Mary Rambeau and Francis Garachon.
- Mathews—Lafferty, July 11th, by Rev. J. O'Reilly, Hugh Mathews and Joanna Lafferty; witnesses—Laurence Mathews and Mary Lafferty.
- Ryan—Crilly, the 18th, by same, Michael Ryan and Bridget Crilly; [witnesses]—Thomas McClusky and Elizabeth Crilly.
- Bradley-McGinnis, the 19th, by same, William Bradley and Rosanna McGinnis; witnesses-Mary Kagney (?) and the priest.
- O'Higgin—Surb, the 22d, by same, Patrick O'Higgin and Hannah Surb; witnesses—Rev. J. O'Reilly and Hannah [sic, Anna?] Conwell.
- Doyle—Tammany, August 1st, by Bishop Conwell (?), Thomas Doyle, widower, of Ireland, and Mary Tammany, of Lancaster, (Pa.); witnesses—John Russell, Winifred Doyle and Catharine Irwin.
- Sheran—McGonnigle, August 23d, by Rev. T. J. Donaghoe, John Sheran and Margaret McGonnigle; witnesses—Alexander Young and Patrick McGonnigle.
- Love—Dentlin, August 23d, by Rev. J. Hughes, Thomas Love and Christiana Dentlin; witnesses—Caleb Hammer, Mary Anna Forns and Catharine Johnson.
- Perrier—Kendel, the 30th, by same, Bernard Perrier and Elizabeth Kendel; witnesses—Rev. T. J. Donaghoe.
- Donaghy—Smith, the 30th, by same, James Donaghy and Abbey Anna Smith; witnesses—Patrick McGonegal and Paschal Parks.
- Edwards—Mohan, August 5th, by Rev. J. O'Reilly, Samuel Edwards and Catharine Mohan; witnesses—Thomas McLaughlin and Catharine Cornelia.
- Booker—Donnelly, the 7th, by same, Francis Booker and Catharine Donnelly, widow; witnesses—Edward and Catharine Hughes.
- Murphy—Calhoon, the 7th, by Bishop Conwell, Alexander Murphy and Catharine Calhoon; witnesses—John Falls and Hanna [sic, Anna?] Conwell.
- McBride—Mullen, September 11th, by same, Peter McBride and Helen Mullen; witnesses—Rev. J. O'Reilly and Catharine Mullen.
- ----, October 4th, by same, John Sylvester and Olivia Jerome; witnesses-Mary Menton and Jean Gautier, all of negro origin.

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- McCann—Smith, September 2nd, by Rev. T. J. Donaghoe, Charles McCann and Elizabeth Smith, (alias Adams); witnesses—John McGuigan and Hannah [sic, Anna?] Conwell.
- McGinley—Conner, September 9th, by Rev. J. Hughes, Dennis Mc-Ginley and Sarah Conner; witnesses—Timothy Clancy and Margaret McGinley.
- Thompson—Gigan, September 10th, by —, David Thompson and Sophia Gigan; witnesses— [blank.]
 - [The foregoing is among the marriages of 1832.]
- Coffey [Caffery]—Shultey, September 30th, by Rev. J. O'Reilly, Michael Coffey and Elizabeth Shultey, Catholic and Protestant; witnesses—John Coffey, Mary Murdock and Mary Timons.
- Hanna—Grousy, October 30th, by same, George Hanna and Elizabeth Grousy; witnesses—Daniel Kenny and Bridget Reilly.
- Williams—Weldon, December 14th, by Bishop Conwell, Thomas Williams and Abigail Weldon, non-Catholic; witnesses—John Weldon and George Giles.
- Burke—Shrunk, November 19th, by Rev. J. O'Reilly, John Burke and Elizabeth Shrunk; witnesses—John McGuirk, E. Montague and Louisa Walsh.
- Calely—Orr, November 1st, by Rev. J. Hughes, —— Caliley [sic], and Margaret Orr; witnesses—Thomas and Edward Caliley.
- Kearney—Jackson, the 10th, by same, Philip Kearney and Elizabeth Jackson; witnesses—Daniel McKinney and Patrick Cassidy.
- Foy—Harlan, the 15th, by same, Michael Foy and Margaret Harlan; witnesses—Edward and Elizabeth Roake.
- Landrigan—Bruce, November 24th, by Rev. J. Hughes, John Landrigan and Mary Bruce; witnesses—Richard Nagle and Hugh Winters.
- Durm—Baxter, the 25th, by same, Oliver Durm and Mary Baxter; witnesses—Thomas Rourke and Anna Gallagher.
- Brankin—Furlong, December 3d, by Rev. J. Hughes, Edward Brankin and Eliza Furlong; witnesses—William Fox and Sarah Boman.
- Sweeny-Norris, the 18th, by same, Frederick M. Sweeny and Mary A. Norris; witnesses-Margaret Dunlevy and Roger McKeever.
- McCullough—Cosgrove, December 20th, by Rev. J. Hughes, Edward McCullough and Eliza Cosgrove; witnesses—Sarah Shannon and John McCullough.
- Rooney—Quin, the 22d, by same, Patrick Rooney and Mary Quin; witnesses—James McAnulty, Peter Wood, etc.
- Martin—Boner, December 26th, by Rev. J. Hughes, Sylvester Martin and Sarah Anna Boner; witnesses—Columbus Conwell and Mary Burke.
- Du Fraenoit—Wilcox [sic, Willcox], November 25th, by Bp. Conwell (?), Hippolite Du Fraenoit and Joanna Wilcox; witnesses—Elvi Daix and John Wilcox.

- Patten—Dever, November 24th, by same, Michael Patten and Sarah Dever; witnesses—James Gormley and James Mullony.
- Quin—Reynolds, December 15th, by same, Arthur Quin and Catharine Reynolds; witnesses—James Holland and John Tracy.
- Key—Shannan, November 29th, by Rev. J. O'Reilly, Thomas Key and Rosanna Shannon, Protestant and Catholic; witnesses—John McCauly and Mary Anna O'Connor.
- McGonegal—McNeil, December 21st, by same, Hugh McGonegal and Mary Ann McNeil; witnesses—Peter McKenna and Mary A. McEntire.
 - Total for 1827, ninety marriages.

MARRIAGES FOR 1828.

- Murray—Saville, January 1st, 1828, by Bp. Conwell (?), Edward Murray and Anna Saville; witnesses—William Holland and Alexander Catheart.
- Carroll-Morrissy, the 5th, by same, Timothy Carroll and Margaret Morrissy; witnesses-Patrick Carroll and Mary Walsh.
- Deny-Ray, 1st, by same, John Deny and Frances Ray; witnesses-Andrew McAlpen and Benjamin Snell.
- Perceveau, —, the 7th, by same, Hippolite Perceveau and Mary Madelaine, negroes; witnesses—Stephen Le Maire, Mary Felicitè and Constantin.
- Porter—Logan, January 10th, by Rev. J. Hughes, William Porter and Rebecca Logan; witnesses—Robert Logan and Anna Porter.
- Palmer—Murphy, the 10th, by same, John Palmer and Margaret Murphy; witnesses—Isaac and Eugene Murphy and Mrs. Coyle.
- Murphy—McDonald, the 10th, by same, William Murphy and Rosanna McDonald; witnesses—James and Anna Donahoe.
- Donnelly—Sheridan, January 22d, by Rev. J. Hughes, Stephen Donnelly and Joanna Sheridan; witnesses—Mrs. Johnson and Josephine McMahon.
- Gorman—McBrian, the 25th, by same, John S. Gorman and Susan M. McBrian; witnesses—John McGuigan and Mary Brady.
- de Thoel—D'Aurainville, January 30th, by Bishop Conwell, Vincent Andrew Maria Ignatius Caravadossy de Thoel, of the Royal Order of Knights of Sts. Maurice and Lazarus; of the Order of Saroce, etc., etc., Senior Knight and Consul General Royal of Sardinia to the U. S. A.; son of Baron Victor Andrew Caravadossy de Thoel, of the same Orders, and his wife Mary Genevieve Grimali de Sauze, deceased, of Nice... and Mary Antoinette [Henriette?] D'Aurainville, daughter of Louis Nicholas D'Aurainville, of the Eques'n. Order of St. Louis, and his wife, Jeanne Clare Elizabeth Lecuriaux Chalon, of the Island of Martinique. Witnesses—Joachin Barroza Pereira, of the Eques'n. Order Royal of Christ,

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- Royal Consul Gen'l. of Portugal to the U. S. A.; Severin Lorich, Consul Gen'l. of Sweden; N. Garibaldi, Vice Consul and Chancellor of Sardinia; Chalon Klosser, H. d'Aurainville, J. H. Rouerjot, Anthony Tessiere, T. D., and A. D'Aurainville.
- Bastien, —, January 29th, by same, John Bastien and Mary Catharine; witnesses—Joseph and Stephen Le Maire.
- Silvin—Delany, February 2d, by same, John Silvin and Mary Delany, witnesses—Olivia Letuitre and Peter Joseph, negroes.
- Gorman—Murphy, February 3d, by Rev. J. Hughes, Michael Gorman and Margaret Murphy; witnesses—Hugh and Hannah Donnelly, Owen Gorman and George McCarney.
- McCormick—Waters, the 13th, by same, Daniel McCormick and Anna Waters; witnesses—John Madden and Thomas Devine.
- McNeil—Bulger, the 19th, by same, John McNeil and Mary Bulger; witnesses—John Downing, John Cassidy and Mary Walsh.
- Donnelly-McHatton, February 9th, by Rev. T. J. Donaghoe, Patrick Donnelly and Bridget McHatton; witnesses-William Daugan and Charles McGuigan.
- Ryan—O'Driscol, the 23d, by same, Cornelius Ryan and Juliana O'Driscol; witnesses—Michael Curren and Elizabeth Johnson.
- O'Brien—Lynch, February 19th, by Bishop Conwell, James O'Brien and Margaret Lynch; witnesses—William McNamee and Catharine Segart.
- Gordon-Walsh, February 26th, by Bishop Conwell, Henry Gordon, weaver, non-Catholic, and Anna Walsh, of Dublin.
- Dinnan—Smith, February 28th, by same, Robert Dinnan and Catharine Smith; witnesses—Pat. McCaffry and Daniel Fearis.
- di Pisola—Clark, March 2d, by Bishop Conwell, Giuseppe Antonio Olivieri di Pisola, of Corsica, and Mary Gill Clark; witnesses—George D. Clark, —— McKenna and McD.
- McMullan—Porter, March 3d, by Rev. T. J. Donaghoe, Thomas Mc-Mullan and Elizabeth Porter, (alias Doyle); witnesses—Michael Curran and John Gregan.
- Rocks—Sternfelt, the 13th, by same, John Rocks and Mary Sternfelt; witnesses—Elizabeth Johnson and Mary Brady.
- Fox-O'Neill, April 7th, by Rev. T. J. Donaghoe, William Fox and Esther O'Neill; witnesses-Patrick Murray and Letitia Crawford.
- Burn-Barry, April 15th, by same, Thomas Burn and Anna Barry; witnesses-John Tobin and Elizabeth Serril [Serrill ?].
- Harrington—Parkinson, April 22d, by Bishop Conwell (?), Michael Harrington and Mary Anna Parkinson, non-Catholic; witnesses—Thomas Byrne and Eliza Murphy.
- Connell—Lyons, April 8th, by same (?), Michael Connell and Eleanor Lyons; witnesses—John and Mary Loag and Michael Currin.
- Babad-Meyer, April 30th, by Bishop Conwell, Henry Babad and

- Armentina Monges Meyer; witnesses—H. Davrainville, C. F. Breuil, H. B. Caldwell, John A. Monges, Mary J. Grimm, Mary, Sarah and Sophia Tagert, Charles Dutilh, J. Tagert, August and Aristo Monges, Cora Monges Dutilk [Dutilh] and Thos. R. Tanis.
- Greene—Brady, April 7th, by Bishop Conwell, Patrick Greene and Mary Brady; witnesses— Brady, Columbus Conwell and Elizabeth Johnson.
- McLoughlin-Murphy, May 16th, by same, Patrick McLoughlin and Mary Murphy, of West Meath, near Mullingar, (by ship Dorothy from Liverpool); witnesses-Patrick Longan and Elizabeth Johnson.
- Peterson—Bowles, May 1st, by Rev. J. Hughes, John Peterson and Sarah Bowles; witnesses—James Kennedy and Elizabeth Bowles.
- Murphy—Hanse, May 11th, by Rev. J. Hughes, Francis Murphy and Mary Hanse; witnesses—Hugh and Margaret Sweeny, etc.
- McLaughlin-Murphy, May 16th, by [probably Bishop Conwell], Pat. McLaughlin and Mary Murphy; present [witnesses]—Pat. Longan and Elizabeth Johnson.
- Penot—Gerin, May 23d, by Rev. T. J. Donaghoe, John B. Penot and Eugenia Mary Gerin; witnesses—Frances Penot and J. Gerin.
- Cunningham—Reilly, May —, by Bishop Conwell, Thomas Cunningham and Rose Reilly; witnesses—John Lyons and Rev. T. J. Donaghoe.
- Porter—Pinot, June 25th, by same, Peter Levinde Porter, of Ghent, in Flanders, [bors 1] A. D. 1806, and Margaret Matilda Pinot; witnesses—Francis Pinot, father, and Francis Pinot, Jr.
- McGonnagle—O'Conner, June 8th, by Rev. J. Hughes, Patrick Mc-Gonnagle and Margaret O'Conner; witnesses—Charles Wray and James McColgan.
- Blackiston—Jones, June 11th, by Rev. T. J. Donaghoe, Benjamin Blackiston and Anna Jones; witness—Perry Dawson.
- Hart—Gadnan, the 11th, by same, John Hart and Mary Gadnan; witnesses—Thomas Dee and Anna Sullivan.
- Conroy-Fox, the 11th, by same, James Conroy and Margaret Fox; witnesses-Margaret Dailly and Joseph Fitzpatrick.
- Dunnigan—Mann, the 14th, by same, Patrick Dunnigan and Mary Mann; witnesses—Elizabeth Lloyd, [daughter of Thomas Lloyd. She was generally known as "Miss Betsy."]
- Lingg—Hesser, June 25, by Rev. Samuel S. Cooper, Aloysius Lingg and Henrietta Hesser, [probably Heyser]; witnesses—Francis J. Obrist and Mary Fravis. [These names elsewhere seem to read "Lygg" and "Hasser."]
- Janjulian , July 5th, by Rev. T. J. Donaghoe, John Peter Janjulian and Anna Bridget; witnesses—Stephen La Mere and Caroline Louis.

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- Quinn—Ferris, the 7th, by same, Arthur Quinn and Catharine Ferris; witnesses—Anna Byrne and Mary Ellen Liben.
- Moran—Dempsey, the 8th, by same, John Moran and Bridget Dempsey; witnesses—Patrick O'Neill and Margaret Dempsey.
- Rivel—Croan, July 24th, by Rev. J. Hughes, William Rivel and Anney [sic] Croan; witnesses—William Braceland and Caroline Croan, etc.
- McGuigan-Wilson, the 20th, by same, James McGuigan and Eliza Wilson; witnesses-Patrick Cassidy and Philip Kearney, etc.
- —, —, August 14th, by Rev. J. Hughes, —— and Charlotte Constantine, of negro origin; witnesses Mary Laforgue and Anna and Felicitè Constantine.
- Hickens—McGlaughlin, August 16th, by Rev. J. Hughes, George Hickens and Rose McGlaughlin; witnesses—Rev. T. J. Donaghoe and Mrs. Joanna McDade.
- McCabe—Forehand, the 16th, by same, Thomas McCabe and Mary Forehand; witnesses—Thomas and Margaret Clarke.
- Belvere—Joseph, August 17th, by Rev. T. J. Donaghoe, Celestin Belvere and Margaret Joseph; witnesses—Michael LaGlorie and Susan Lambert.
- Gillon—Feeny, August 19th, by Rev. T. J. Donaghoe, Alexander Gillon and Mary Feeny; witnesses—James Gillon and Bernard Rice.
- O'Farrell—Kean, the 22d, by same, Edward O'Farrell and Hannah Kean; witnesses—Hugh and Thomas Brady.
- Kearney—Sullivan, September 4th, by Rev. J. Hughes, Richard Kearney and Mary Sullivan; witnesses—Peter Philippus and Helen Sullivan.
- McBride—Sweeny, September 5th, by Rev. Samuel S. Cooper, Mathew McBride and Anna Sweeny; witnesses—Patrick Sweeny, Catharine McDonald and John and Mary Johnson.
- Bradley—McGedia, September 12th, by Rev. J. Hughes, Dennis Bradley and Magia [sic] McGedia; witnesses—Owen Bradley and Michael Lanagan.
- Welch—Waner, the 17th, by same, Andrew Welch and Anna Waner; witnesses—Rev. J. [O'] Reilly and Mary Anastatia Doran.
- Molly [Molloy 1]—Fife, September 13th, by Rev. T. J. Donaghoe, reter Molly and Elizabeth Fife; witnesses—Nicholas Barky and Anna Moore.
- Martin-Leaner, the 20th, by same, Patrick Martin and Ellen Leaner; witnesses-Edward Hagg and Richard Carroll.
- Donaghy—Daily, the 25th, by same, Arthur Donaghy and Catharine Daily; witnesses—Patrick Devlin and Joanna McDeadd.
- Woods—Smith, September 19th, by Rev. J. Hughes, Philip Woods and Helen Smith; witnesses—Joanna McDade and Hannah Leslie.
- Haughey—Watson, the 23d, by same, Patrick Haughey and Margaret Watson; witnesses Patrick Hogan and Charles Kelly.
- Coleman-Callaghan, the 30th, by same, Henry Coleman and Mar-

- garet Callaghan; witnesses—Mary McCormick and James Mulroony.
- Sipple—Boyd, October 14th, by Rev. T. J. Donaghoe, Michael Sipple and Eliza Boyd; witness—McDeadd, the woman is not baptized. [But which, the witness, or the bride?.]
- Goohin-Mortin [Martin?], the 9th, by same, John Goohin and Bridget Mortin; witnesses-Bridget Baron and Thomas Baneen.
- Brittan—Dogherty, October 30th, by Rev. J. Hughes, Archibaud Brittan and Ellen Dogherty; witnesses—Andrew and Letitia Gillespie and Elizabeth Dougherty.
- McDevitt—Coyle, October 2d, by same, John McDevitt and Bridget Coyle; witnesses—John and Catharine Coyle and Mary Dougherty.
- Doyle—Ivies, October 31st, by Rev. J. Hughes, Martin Doyle and Anna Ivies; witnesses—John O'Neill and James Hogan.
- Roche—Yates, October 27th, by Rev. S. S. Cooper, Maurice Roche and Mary Yates; witnesses—Joseph Simons and Anna Roche.
- Mason—Butler, October 30th, by same, Arthur Mason and Margaret Butler; witnesses—John Alexander Murray and Adeline Ribould.
- O'Hay—Falby, November 4th, by Rev. J. Hughes, Patrick O'Hay and Mary Falby; witnesses—Rev. T. J. Donaghoe and Joanna McDade, [elsewhere "McDeadd"].
- McNally—Haggerty, November 8th, by Rev. T. J. Donaghoe, John McNally and Isabella Haggerty; witnesses—Thomas Doran and William McNally.
- Ryan—Duke, the 2d, by same, Michael Ryan and Catharine Duke; witnesses—Patrick McIntyre, Jane Carrigan and Thomas O'Rourke.
- Tameny—Murte, the 3d, by same, Cornelius Tameny and Sarah Murte; witnesses—James O'Connell and Mary Connell.
- Dougherty—O'Donnell, November 18th, by Rev. J. Hughes, Neal Dougherty and Helen O'Donnell; witnesses—Hugh Mooney and David Rusk.
- Keyser-Byrne, the 15th, by same, John Frederick Keyser and Catharine Byrne; witnesses-Bernard R. Waen and Joanna I. Stocker.
- Campbell—Wyse, the 8th, by Rev. T. J. Donaghoe, William Campbell and Elizabeth Wyse; witnesses—Joanna McDeadd and Margaret McKeown.
- Devlin-McLaughlin, the 23d, by same, Patrick Devlin and Mary Mc-Laughlin; witnesses-James Hughes and John McGuigan.
- Dealy—McG[blotted], November 29th, by Rev. S. S. Cooper, James Dealy and Jane McGee; witnesses—John McDade and Mary Lefourge.
- Waters—Foster, November 13th, by same, Edward Waters and Rachel Foster; witness—Anna Waters.
- Bairs—Furlong, November 30th, by Rev. J. Hughes, Daniel Bairs and Susan Furlong; witnesses—Napoleon B. Leidy, Adelaide Field and Catharine Teresa.

- Umphis—Surrel, December 2d, by Rev. T. J. Donaghoe, Hugh Umphis and Elizabeth Surrel; witnesses—John and Sarah Calhoun.
- Brusnen—Rooney, 3d, by same, Jeremiah Brusnen and Mary Rooney; witnesses—Michael and Cornelius Ryan.
- Boyle—Quigley, the 17th, by same, Cornelius Boyle and Catharine Quigley; witnesses—John and Eliza Fergusin.
- O'Donnell-Marshall, the 18th, by same, Edward O'Donnell and Anna Catharine Marshall; witnesses-Anna Snyder and Bernard Mealy.
- Reilly-McLaughlin, the 28th, by same, Farrel Reilly and Jane Mc-Laughlin; witnesses-Henry McLaughlin and Anna Murphy.
- Quinn—Crangle, December 10th, by Rev. J. Hughes, Patrick Quinn and Catharine Crangle; witnesses—Edward Denvir and Nicholas Crangle.
- Grandquilliaum—Pinot, December 16th, by same, Victor Grandquilliaum and Josephine Pinot; witnesses—Peter Pinot, Louis X, and Sophia Pinot.
- Tardy—Godichaux, December 18th, by Rev. S. S. Cooper, Alexis Tardy, of Alabama, and Ursula Cephise Godichaux; witnesses—Peter Bousquet, Aimable Brasier, Robert P. Braun, Joseph Sevelinge and John Emile Beylle.
- Logan—Clare, December 21st, by Rev. T. J. Donaghoe, Luke Logan and Sara Clare; witness—James Holland.
- Niestan—Cole, December 28th, by Rev. John Hughes, Thomas Niestan and Joanna Cole; witnesses—Hugh McGonnegal and his wife Catharine.
 - Total for 1828, ninety-one marriages.

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MARRIAGES FOR 1829.

- Holderness—Macins [Makins ?], January 4th, 1829, by Rev. John Hughes, William Holderness and Barbara Macins; witnesses—Dennis Murphy and his wife, and John Gorman.
- McEntire—McEntire, the 9th, by same, Patrick McEntire and Margaret McEntire; witnesses—John McEntire, Anna McGowan and Catharine Shearan.
- Kelly—Polhemus, the 10th, by same, Dennis Kelly and Mary Polhemus; witnesses—Peter Woods, Augustine P. Quigg and Eliza Dougherty.
- Coyle—Bradley, the 13th, by same, John Coyle and Catharine Bradley; witnesses—Thomas McClosky, Michael Murphy and Catharine Coyle.
- Flood—Mackin, the 18th, Rev. Samuel Sutherland Cooper, John Flood and Mary Mackin; witnesses—George Montague, Anna Boyle and Elizabeth McNally.
- Ford—McQuillan, January the 19th, by Rev. Terence Joseph Donaghoe, John Ford and Mary McQuillan; witnesses—Owen Mallon and Joanna McDeadd.

- Wondally—Strahan, the 23d, by same, William Wondally and Eliza Strahan; witness—Mary Strahan.
- Dumissel—Florence, February 2d, by Rev. J. Hughes, Louis Jean Jules
 Dit Dumissel and Jeanne Clara Florence; witnesses—Louis Ravelet
 and Pierre Benoni.
- In the Register bearing on the entry just above is a Note to this effect: that after the name "Louis Jean Jules" is to follow a fourth name "Pie," as per order of the most reverend bishop of Arath," i. e., Bishop Kenrick, the coadjutor of Bishop Conwell. (The word "Dit," it may be observed furthermore seems not a proper name, but merely the common French word for "known as 'Dumissel.'")
- Boyle—Kennedy, February 2d, by Rev. T. J. Donaghoe, Thomas Boyle and Abigail Kennedy; witnesses Hannah —— and Joanna McDeadd.
- Sweetman—Schools, the 8th, by same, James Sweetman and Martha Schools; witnesses—John McBride and Mary Manus.
- Gallen—Slaven, the 18th, by same, Hugh Gallen and Margaret Slaven; witnesses—Susan Kennedy and Joanna McDeadd.
- Brady—Cummiskey, the 23d, by same, Francis Brady and Rosanna Cummiskey; witnesses—Laurence Tierney and Mary Cassidy.
- Carlin—Clare, February 19th, by Rev. J. Hughes, Philip Carlin and Louisa Clare; witnesses—Felix Enue and Catharine Ledger.
- McDevitt—Soudres, the 19th, by same, William McDevitt and Hannah Anna Soudres; witnesses—Neal McDevitt and Joanna McDade.
- Hart—McAlister, the 14th, by same, John Hart and Mary Ann Mc-Alister; witnesses—James Dillon and Elizabeth Rudd.
- Wallwork [Walworth ?]—McCloskey, the 15th, by same, Joshua Wallwork, and Anna McCloskey; witnesses—Michael Duddy and Joanna McDade.
- Jolley—Bell, the 24th, by Rev. S. S. Cooper, Richard Jolley and Rosa Bell; witnesses—James Barron, Henry Bell, Margaret Frey and Catharine Maxwell.
- McGowan—Gallagher, March 1st, by Rev. T. J. Donaghoe, Peter Mc-Gowan and Anna Gallagher; witnesses—Fanny Gallagher and Julia Hartgen.
- Fox—Gettins, the 1st, by same, Thomas Fox and Rebecca Gettins; witnesses—Andrew McManname and —— Cipp.
- Farrel—Keenan, the 1st, by same, Charles Farrel and Anna Keenan; witnesses—Parson Powers and Mary Whelan.
- Massicu—Foureger, March 3d, by Rev. S. S. Cooper, ratification of marriage between John Baptist Massicu and Mary Ann Foureger; witnesses—Francis Tibout and Dominic D. P. Lalane.
- Dewey-Lloyd, March 2d, by Rev. J. Hughes, Erastus Dewey and Martha Lloyd; witnesses-Peter Benson and Margaret Brady.
- Cherie—Dalet, the 2d, by same, Pierre Constantine Cherie, and Mary

- Antoinette Dalet; witnesses—Charlotte Louis and Margaret Casimere, all negroes.
- Flinn—O'Donnell, the 3rd, by same, James Flinn and Anna O'Donnell; witnesses—Patrick Mooney and Joanna Calligan.
- Keefe—Rooney, the 9th, by same, Joseph Keefe and Rebecca Rooney; witnesses—Ernest Silbert and Mary Ann Reeves.
- O'Connor—O'Connor, the 25th, by same, Michael O'Connor and Mary O'Connor; witnesses—Charles Connell and Eliza Rice.
- Bell—Foley, the 17th, by Rev. T. J. Donaghoe, Henry Bell and Margaret Foley; witnesses—Richard Jolly and Rosy Bell.
- Crangle—Stephenson, the 19th, by same, Nicholas Crangle and Mary Anna Stephenson; witnesses—Edward Denvir and Ellen Stephenson.
- Woods—McGlaughlin, April 3d, by Rev. J. Hughes, Hugh Woods and Margaret McGlaughlin; witnesses—Dennis Rearon and Bridget McManus.
- Robertson—Convery, the 15th, by same, Douglas Robertson and Anna Convery; witnesses—Roger Owens and Anna Crangle.
- Snyder—Bryant, April 6th, by Rev. T. J. Donaghoe, Edward Snyder and Mary M. Bryant; witnesses—Deborah Bryant and Hannah Leslie.
- Grant—Pruitt, April 23d, by Rev. S. S. Cooper, John Grant and Elizabeth Pruitt; witnesses—Bernard McGuire, Hugh Dogherty and Sarah and Susan Pruitt.
- Devereux—Snyder, the 27th, by Rev. J. Hughes, John Devereux and Helen C. Snyder; witnesses—Robert Burton, James D. Tiers and Edward Snyder.
- Reilly-McLaughlin, May 3d, by Rev. T. J. Donaghoe, Philip Reilly and Juliana McLaughlin; witnesses-Rev. P. Duffy and Anna Moore.
- Carr-Morris, the 8th, by same, John Carr and Sarah Morris; witnesses-Nicholas Hogg and Catharine Morris.
- Fee-Traverse, the 10th, by same, Henry Fee and Mary Traverse; witnesses-Joanna and Henrietta Deadd.
- Early—Donnelly, the 10th, by Rev. T. J. Donaghoe, Thomas Early and Mary Donnelly; witnesses—Joanna and Henrietta Deadd.
- Power—O'Donnell, the 31st, by same, Patrick Power and Anna O'Donnell; witnesses—Edward Commerford and Mary Phelan.
- Beront—Grandgillomme [Dec. 16 1828, this name is given as "Grand-quilliaum",] May 21st, by Rev. J. Hughes, Peter Beront and Mary Grandgillomme; witnesses—Peter Xavier and Sophia Pinot.
- Kelly—Barnes, the 30th, by same, Charles Kelly and Joanna Barnes; witnesses—John Van Meter and Sarah Cobe.
- Brennan—Conway, the 5th, by same, John Brennan and Susan Conway; witnesses—Edward and Eliza McCullough.
- McKinney—Shannon, the 7th, by same, Daniel McKinney and Sarah Shannon; witnesses—Thomas Fey and Rosanna Reilly.

- O'Neill-Esterberg, June 3d, by Rev. T. J. Donaghoe, Patrick O'Neill and Chretine Esterberg; witnesses-Rev. Sam'l. [S.] Cooper.
- Augustine—Peters, the 11th, by same, Peter Augustine and Mary Peters; witnesses—Michael Le Croix and Anna Bockius.
- Tulap—McManny, the 12th, by same, James Tulap and Catharine Mc-Manny; witnesses—Edward Finnigan and M. McGill.
- Gibbon-McClusky, the 14th, by same, John Gibbon and Mary Mc-Clusky; witnesses-Hugh Connery and Bridget McManus.
- McConnell—Daley, June 9th, by Rev. J. Hughes, Alexander McConnell and Mary Daley; witnesses—Michael Crilley and John McNabb.
- Searle—Curless, the 22d, by same, Mahlon G. Searle and Helen Curless; witnesses—Margaret Curless, Anna Curtis and Eliza Lane.
- Desmond—Blyden, June 23d, by Rev. S. S. Cooper, Daniel J. Desmond and Penena Blyden; witnesses—T. Hayes, J. Verplank, G. Bainbridge and Bazeley Wager.
- Mullen-McGill, the 18th, by Rev. T. J. Donaghoe, Patrick Mullen, and Eliza McGill; witnesses-Edward Conly and Catharine Grimes.
- Flanigan—Murphy, the 23d, by same, John Flanigan and Mary Murphy; witnesses—John Keegan and Mary Flanigan.
- Farrell—Brown, the 30th, by same, James Farrell and Emma Broom; witnesses—James Powers and Anna Broom.
- Dougherty—Hamilton, July 2d, by Rev. T. J. Donaghoe, John Dougherty and Mary Anna Hamilton, of Delaware County; witnesses—James and Rose Dougherty.
- Bradley—Gallagher, the 8th, by same, Peter Bradley and Grace Gallagher; witnesses—Joanna and Mary Anna McDeadd.
- Hart—Collins, the 12th, by same, Henry Hart and Anna Collins; witnesses—Hugh Brady and Thomas McManus.
- Duke—Brady, July 3d, by Rev. J. Hughes, Bernard Duke and Catharine Brady, widow; witnesses—Daniel and Michael Ryan and Patrick Mooney.
- Harlin—Guy, the 20th, by same, Michael Harlin and Lavinia Guy; witnesses—Daniel McGregor and William Foy.
- O'Riley—Devers, July 7th, by Rev. S. S. Cooper, Owen O'Riley and Bridget Devers; witnesses—Michael Crilly and Susan Kenny.
- Damaret—Massieu, July 9th, by Rev. S. S. Cooper, Peter Joseph Aba.

 Damaret, of the Island of Martinique, and Victoria Massieu; witnesses—John B. and Mary Ann Massieu, Francis and Felix Thebault and Dominic P. LaLane.
- McCormick—Redin, the 15th, by same, Steward McCormick and Jane Redin; witnesses—John Casey and Rachel Griffinburg.
- Fisher—Crassen, the 21st, by Rev. T. J. Donaghoe, Thomas Fisher and Jane Crassen; witnesses—John Donnelly and Margaret Crassen.
- Benfield—Devlin, the 23d, by same, George Benfield and Mary Devlin; witnesses—Joanna and Mary Ann McDeadd.



- Marshall—Battleson, the 24th, by same, Edward Marshall and Sarah Ann Battleson; witnesses—Bridget Cullen and Margaret Finney.
- O'Connor—Doyle, the 26th, by Rev. T. J. Donaghoe, James O'Connor and Anna Doyle; witnesses—John and Ellen Doyle.
- Goff—Carpenter, the 28th, by same, Peter Goff and Camilla Carpenter; witnesses—Charles Cook and Martha and Catharine Goff.
- Carbery—Lafferty, August 1st, by Rev. T. J. Donaghoe, William Carbery and Susan Lafferty; witnesses—Anna and Patrick Daily and Bridget Conway.
- Green-Feeny, the 3rd, by same, James Green and Mary Feeny; witnesses-Patrick Rorke and Rosanna Martin.
- Smith—Halton, the 16th, by same, Edward Smith and Ellen Halton; witnesses—Mathew Boylan and Margaret Moore.
- Coburn—Boyle, August 13th, by Rev. J. Hughes, Aaron Coburn and Mary Boyle; witnesses—Robert Crane and Sarah Ranguett.
- Daugherty—Slaven, August 29th, by same, Charles Daugherty and Helen Slaven; witnesses—Mary Daugherty and Joanna McDade.
- Conly—McCoy, A'ugust 22d, by Rev. J. Hughes, Mathew Conley and Bridget McCoy; witnesses—Michael Ryan, David O'Brien and Michael Daly.
- Byrne—Askin, the 25th, by same, John Byrne and Mary Askin; witness—Sarah Ranguat.
- Dougherty—Kinsley, the 18th, by same, George Dougherty and Catharine Kinsley; witnesses—Edward and Helen McLaughlin.
- Devlin-McCoy, the 27th, by same, Peter Devlin and Elizabeth McCoy; witnesses-William Gallagher and Rev. Bernard Keenan.
- McAnally—Coyle, September 6th, by Rev. J. Hughes, Michael McAnally and Mary Coyle; witnesses—John Coyle, Henry McCartney and John McDevitt.
- Griffin—Kimble, the 13th, by same, John Griffin and Amy Kimble; witnesses—William Hazard and William B. Thompson.
- Cosgrove—Russell, September 8th, by Rev. T. J. Donaghoe, James Cosgrove and Mary Russell; witnesses—Henry Dowd and Jane Cosgrove.
- Montre-Williaume [Guillaume 1], the 12th, by same, Xavier Montre and Mary Williaume; witnesses-Mary Monie and Anna Johntée.
- Fagan—Pendergrast, the 12th, by same, James Fagan and Sarah Pendergrast; witnesses—John Donnelly, Mary Harkins and Andrew Hogan.
- Courtney—McDonough, the 15th, by Rev. T. J. Donaghoe, Bernard Courtney and Jane McDonough; witnesses—Joanna and Mary Ann McDeadd.
- McNamee—Dermott, the 17th, by same, John McNamee and Mary Dermott (alias McAnally); witnesses—Mary Curren, John Cameron and Mary McAlvey.

- Rice—Moran, September 27th, by Rev. J. Hughes, Richard Rice and Margaret Moran; witnesses—John Mooney, Mary Canel and William Moran.
- Kelly-Wilson, September 29th, by Rev. J. Hughes, Patrick Kelly and Mary Wilson; witnesses-William Carbery and Joanna McDade.
- Kane—Mariott, October 2d, by Rev. T. J. Donaghoe, Thomas Kane and Elizabeth Mariott; witnesses—John and Jane Tammeny.
- Kelly-Durand, the 7th, by same, Michael Kelly and Margaret Durand; witnesses-John Donaghoe and Mary Whelan.
- Boyle—Bradley, the 11th, by same, Henry Boyle and Mary Jane Bradley (alias Ross); witnesses—Amatory [Anthony?] and Margina O'Donnell.
- Reyside—O'Brien, the 11th, by Rev. T. J. Donaghoe, William Reyside and Catharine O'Brien: witness—Joanna McDeadd.
- Juté—Fenlon, the 17th, by same, Patrick Juté and Bridget Fenlon; witnesses— —— Baker and Ellen Kahil.
- Kenny-McBride, the 22d, by same, Bartholomew Kenny and Mary McBride; witnesses- --- and Mary Sweeny.
- Carr—Carr, 22d, by same, Patrick Carr and Margaret Carr; witnesses—Bernard Garrety and Anna Cassell.
- Lamb—Purcell, October 22d, by same, Patrick Lamb and Rebecca Purcell; witnesses—Mary Scott.
- Johnson-McCarthy, October 28th, by Rev. J. Hughes, George Johnson and Mary Ann McCarthy; witnesses-Bernard McCarthy and Mary Jones.
- Treblier—Park, November 5th, by Rev. T. J. Donaghoe, Peter Treblier and Susan Park; witnesses—Peter and Susan Faber.
- McGowen—Drogan, the 5th, by same, John McGowen and Anna Drogan; witnesses—James Kiernan, Daniel Reilly and Mary Crowe.
- Bracelin—Powell, the 22d, by same, Cornelius Bracelin and Mary Ann Powell; witnesses—Joanna McDeadd and Joanna Leslie.
- Molloy—Yerkes, November 12th, by Rev. J. Hughes, Walter Molloy and Penelope Yerkes; witnesses—William Law and Michael O'Brien.
- Treanor—De Forest, the 26th, by same, James Treanor and Mary Anna De Forest; witnesses—Peter Breen and Peter Young.
- Hand—Porter, November 19th, by same, Patrick Hand and Joanna Porter; witnesses—Michael and Anna McGarrigle.
- Largy—Woods, the 23d, by Rev. T. J. Donaghoe, Henry Largy and Ellen Woods; witnesses—Patrick Moore and Mary Evans.
- Smith—Monaghan, the 23d, by same, Hugh Smith and Bridget Monaghan; witnesses—John Robinson, Robert Devlin and Mary Ann Garvey.
- Barr-Welsh, November 29th, by Rev. J. Hughes, Terence Barr and Susan Welsh; witnesses-Jerome and Madam Keating and William Welsh.

- Scanlon—Love, December 1st, by same, William Scanlon and Sarah Love; witnesses—James Gillespie and Ellen McMahon.
- Donaghan—Smith, the 3d, by same, Patrick Donaghan and Bridget Smith; witnesses—Margery Rafferty and Owen Smith.
- Donaghy—Dillon, the 7th, by same, John Donaghy and Catharine Dillon; witness—Joanna McDeadd.
- Flynn—Young, the 10th, by same, George Flynn and Eliza Young; witnesses—Thomas Brady and John Gillick and wife.
- O'Neill—McCaffry, December 16th, by Rev. J. Hughes, Charles O'Neill and Mary McCaffry; witnesses—William Robinson and Owen McCaffry.
- McCluskey—Cooper, the 27th, by same, Richard McCluskey and Anna Cooper, Catholics; witnesses—Joseph Diamond and Eliza Taylor.

 Total for 1829, one hundred and seven marriages.

MARRIAGES FOR 1830.

- Carlin-Sisler, January 1st, 1830, by Rev. John Hughes, James Carlin and Hannah Sisler; witnesses-John and Elizabeth McGrath.
- Lenox—Reilly, January 6th, by Rev. Terence Joseph Donaghoe, Charles Lenox and Anna Reilly (alias Laverly); witnesses—John and Mary Ann McDeadde. [Elsewhere McDead.]
- McClarty—Hatton, the 14th, by same, Daniel McClarty and Rosetta Hatton; witnesses—Joanna and Mary Ann McDeadde.
- Collins—McCormick, the 16th, by same, James Collins and Cecilia McCormick; witnesses—Edward McDonald and Anna Snyder.
- McLaughlin—Sweeny, the 16th, by same, William McLaughlin and Margaret Sweeny; witnesses—Owen Gorman, Michael McQuade and Andrew Laverty.
- Scannel—Dougherty, the 25th, by same, Daniel Scannel and Anna Dougherty; witnesses—John O'Leary and Anna Bennet.
- O'Connor-Owens, the 25th, by same, Francis O'Connor and Alice Owens; witnesses-Roger Owens, A. Hart and Catharine Winter.
- Gillan—Dunn, January 15th, by Rev. J. Hughes, Patrick Gillan and Margaret Dunn; witnesses—Ellen Dunn and Joanna McDade.
- Bradfield—Campbell, January 28th, by Rev. J. Hughes, Benjamin Bradfield and Alice Campbell; witnesses—Peter Gallagher and William Charlton.
- Leahy—O'Donnell, February 5th, by Rev. J. Hughes, Michael Leahy and Catharine O'Donnell; witnesses Catharine and Hugh O'Donnell.
- Clark—Hays, February 1st, by Rev. T. J. Donaghoe, Alexander Clark and Mary Ann Hays; witnesses—Joanna and Mary Ann McDeadde.
- Woolwork [Woolworth ?]—Schools, the 21st, by same, Joshua Woolwork and Elizabeth Schools (alias Sharky); witnesses—Samuel Clark and William McManus.

- Murray—Boyle, the 22d, by same, John Murray and Grace Boyle; witnesses—James Brady and John McGinley.
- Collins—Kean, the 25th, by same, Job Collins and Margaret Kean; witnesses—John Woods and Elizabeth Hutchinson.
- Dillon—Carlin, February 14th, by Rev. J. Hughes, James Dillon and Anna Alice Carlin; witnesses—John Wade and Helen Kean.
- McName [McNamee ?]—Williamson, the 23d, by same, John McName and Isabella Williamson; witnesses—John and Mary Gibbons,
- McAlister—Tracy, the 21st, by same, Randle McAlister and Mary Ann Tracy: witnesses—Oliver Dunn and Henrietta Tracy.
- Hussey—Prindiville, the 15th, by same, Maurice Hussey and Joanna Prindiville; witnesses—Jeremiah and Elizabeth O'Connor.
- Flemming—McWilliams, March 6th, by Rev. T. J. Donaghoe, Williams Flemming and Eleanor McWilliams, previously married before a non-Catholic magistrate; witnesses—Thomas and Margaret Clark.
- Carlin—Gallagher, the 21st, by same, Daniel Carlin and Anna Gallagher (alias Williams); witnesses—John McNamee and Isabella Williams.
- Maccan—McNally, April 1st, by Rev. T. J. Donaghoe, John Maccan and Elizabeth McNally; witnesses—Bridget Tracy and Joanna McDeadd.
- Cummin—Whelan, the 1st, by same, Andrew Cummin and Mary Whelan; witnesses—John and Elizabeth McDonagh and G. McCuslagh.
- Doran—Carroll, the 11th, by same, John Doran and Margaret Carroll; witnesses—Bernard McManus and Bridget Fety.
- U'Neill—Savage, the 11th, by same, James O'Neill and Elizabeth Savage; witnesses—James Brady and Henry Colwell.
- Brittain—Doyle, the 12th, by same, Edward Brittain and Mary Doyle; witnesses—Robert Bennet and Bridget Quin.
- Lynch—Nugent, the 12th, by same, James Lynch and Bridget Nugent; witnesses—Patrick Quin and John McDeadd.
- McLaughlin—Coyle, the 13th, by same, Thomas McLaughlin and Rose Coyle (alias Mulvey); witnesses—Patrick Mahon and Bridget Fegan.
- McGirr-Dougherty, April 14th, by Rev. T. J. Donaghoe, Neal McGirr and Anna Dougherty; witnesses-Catharine Mullen and Susan Boyle.
- Kelly-McCormick, the 15th, by same, Michael Kelly and Catharine McCormick; witnesses-James Sergaent, Anna Kelly and Henry Fee.
- Mulholland—McCue, the 19th, by same, Hugh Mulholland and Susan McCue (alias McDevitt); witnesses—William and Mary McGrath.
- Byrne—Connilogue, the 22d, by same, George Byrne and Anna Connilogue; witnesses—Edward McLoughlin and William McDevitt.
- Hennessy-Kenny, the 25th, by same, Philip Hennessy and Ellen Kenny; witnesses-Bartholomew and Patrick Kenny.

- Cosgrove—Carroll, the 25th, by same, Thomas Cosgrove and Bridget / Carroll; witnesses—Michael Carroll and Joanna McDeadd.
- McGuire—Rogers, the 30th, by same, Thomas McGuire and Sarah Ann Rogers; witnesses—Anna Price and Joanna McDeadd.
- Larkin—Glasgow, April 20th, by same, Thomas Henry Larkin and Susan Ross Glasgow; witnesses—Joseph Bringhurst, John B. Porter and Elizabeth English.
- Lyodd [Lloyd ?]—Mahon, May 1st, by same, William Lyodd and Elizabeth Mahon; witnesses—Joanna McDeadd and Elizabeth Cross.
- Long—Deeran, the 8th, by same, Andrew Long and Anna Deeran (alias Mihin); witnesses—Edward Deeran and William Summerfield.
- Fox—Russell, May 10th, by Rev. J. Hughes, Charles Fox and Eliza Russell; witnesses—William Moyn and Mary Russell.
- Raybold—Harkins, the 18th, by same, Joshua M. Raybold and Mary Harkins; witnesses—Cornelius Hughes and Patrick Convery.
- McCloskey—Briton, the 16th, by same, William McCloskey and Sarah Briton; witnesses—Robert Carr and Catharine McGerrin.
- Grant-Bird, the 27th, by same, Neile Grant and Elizabeth Bird; witnesses-Joseph McCann and Anna West.
- Pizzini-Maillot, May 30th, by same, Anthony Pizzini and Catharine Maillott; witnesses-Peter Maillot and Joseph Anthony Olieveri, [but Olivieri].
- O'Hanlon-McTaggert, the 30th, by same, Felix O'Hanlon and Catharine McTaggert, Catholics; witnesses-Hugh Toland and Margaret McElroy.
- McCartin—Boyle, June 1st, by Rev. T. J. Donaghoe, Edward McCartin and Jane Boyle (alias Dougherty); witnesses—Thomas Lenox and Joanna McDeadd.
- Holland—Hollaghan, the 6th, by same, James Holland and Margaret Hollaghan; witnesses—Mary Lynn and William Hazard.
- Moss—Byrne, the 17th, by same, Patrick Moss and Elder Byrne; witnesses—Harmond Yerkes, Thomas Mullen and Anna Dougherty.
- Dick-Rosserter, the 6th, by same, James Dick and Anna Rosserter; witnesses-James Hackett and Margaret McNight.
- Montague—McCarty, June 9th, by Rev. J. Hughes, James Montague and Mary McCarty; witnesses—William DuBois and Louis Knox.
- Coffey—Gilligan, June 30th, by same, Edward Coffey and Mary Ann Gilligan; witnesses—Rev. T. J. Donaghoe and Charles O'Hara.
- Collins—Collins, the 12th, by same, Edward Jones Collins and Margaret T. Collins; witnesses—James D. Tiers and Samuel H. Lyon.
- Gillin-McCarron, July 1st, by Rev. T. J. Donaghoe, James Gillin and Margaret McCarron; witnesses-Alexander Gillin and Major E. Shannon.
- Hacket—McNeil, the 15th, by same, James Hacket and Margaret McNeil; witnesses—Joanna McDeadd and Mary Beaty.

- Righton—Readay, July 4th, by Rev. J. Hughes, Thomas Righton and Mary Readay; witnesses—Andrew and Anna Welch.
- McKeever—Dickinson, July 18th, by same, Roger McKeever and Tabitha Dickinson; witnesses—Frederic M. Sweeny and Joanna McDade.
- Gaffney—Twible, the 30th, by same, John Gaffney and Catharine Twible, Catholics; witnesses—Lewis Ryan and Mary ——.
- Gallen—Hill, the 27th, by Coadjutor Bishop Francis P. Kenrick, Daniel Gallen and Mary Ann Hill; witnesses—Joanna McDade and Mary Baty.
- Tracy—McGlaughlin, August 1st, by Rev. J. Hughes, Edward Tracy and Mary McGlaughlin; witnesses—Michael Tracy and Newbinch Gill.
- Gleckin—Hassen, August 1st, by Rev. T. J. Donaghoe, Thomas Gleckin and Catharine Hassen; witnesses—James McDermott and John McNanny.
- McCauley—Gillenagh, the 1st, by same, Edward McCauley and Bridget Gillenagh; witnesses—Dennis Mealy and Richard McCool.
- Kegan—Lennard, the 5th, by same, Patrick Kegan and Bridget Lennard; witnesses—Richard Welding and Anna McGrath.
- Reilly—McCormick, the 10th, by same, John Reilly and Margaret McCormick; witnesses—Bernard McNeil and Anna Byrne.
- McCann—Fitzpatrick, the 15th, by same, Francis McCann and Sarah Fitzpatrick; witnesses—Michael Fitzpatrick and Margaret Garvan.
- McKort [McCort 1]—O'Brien, August 24th, by same, Patrick McKort and Sarah O'Brien; witnesses—M. McGlinsey and Charles O'Byrne.
- Quin-Robinson, the 26th, by same, John Quin and Anna Robinson; witnesses-Edward Kelly and Joanna McDeadd.
- Burke—McKee, August —, by same, Michael Burke and Rosanna McKee; witnesses—Thomas and Bridget McKee.
- Reilly—McCoghell, August —, by same, Bernard Reilly and Julia Mc-Coghell; witnesses—Thomas Simons and Sarah Hosack.
- Cooney-McGilly, August 28th, by Rev. J. Hughes, John Cooney and Bridget McGilly; witnesses-Dennis Bradley and Anna Lanigan.
- Dougherty—Finney, the 31st, by same, Bernard Dougherty and Catharine Finney; witnesses—John Hunter and Anna Finney.
- Power—McDonough, September 4th, by same, Thomas Power and Margaret McDonough, Catholics; witnesses—John McGuigan and William Joseph Braceland.
- Munonney—Reilly, the 16th, by same, James Munonney and Anna Reilly, Catholics; witnesses—Cornelius Tammany and Mary Beatty.
- Brophy—Dunn, the 20th, by same, John Brophy and Joanna Dunn, Catholics; witnesses—James Corish and Margaret Dunn.
- Enue—Carney, the 20th, by same, Felix Enue, Catholic, and Elizabeth Carney, Protestant; witnesses—James Enue and Ann Ball.
- Haughey-McDevitt, the 30th, by same, Edward Haughey and Elizabeth

- McDevitt, Catholics; witnesses—John Gordon and Alexander Mc-Connell.
- Wiland—Ray, September 5th, by Rev. T. J. Donaghoe, James Wiland and Margaret Ray; witnesses—John Gorman and Sarah Hesson.
- Sheehan—Dorcy, the 12th, by same, John Sheehan and Catharine Dorcy; witnesses—William Harrington and Daniel Egan.
- Cullen—McGlinn, the 19th, by same, Laurence Cullen and Mary Mc-Glinn; witnesses—Thomas Fegan and Anna Murray.
- Duffy—Brennan, the 23d, by same, Bernard Duffy and Anna Brennan; witnesses—Edward McKenna and Mary McGinnis.
- McMullen—Tierny, the 26th, by same, Robert McMullen and Mary Tierny; witnesses—Augustus Lendo and Rebecca Williams.
- McDonaugh—Dolan, September 12th, by same, Patrick McDonaugh and Catharine Dolan; witnesses—John Dolan, Philip Mahon and Elizabeth Bell.
- Lee—Ballins, October 3d, by same, Robert Lee and Sarah Ballins; witnesses—Hugh Carrol and Mary McGinnis.
- Quin-McKinney, the 4th, by same, Hugh Quin and Anna McKinney; witnesses-Patrick and Nicholas McGonigle.
- McCarney—Bracken, the 7th, by same, John McCarney and Margaret Bracken; witnesses—Henry McCarney and Felix McGirr.
- Cushala—McQuillan, the 8th, by same, Bernard Cushala and Mary McQuillan; witnesses—John Keenan and Joanna McKenna.
- McGrath—Coughlin, the 12th, by Rev. T. J. Donaghoe, Thomas McGrath and Catharine Coughlin; witnesses—William Hannah and Mary Anna Marks.
- Scott—Cassidy, the 16th, by same, John Scott and Mary Cassidy; witnesses—John and Catharine Cassidy.
- Winter—Lawson, the 25th, by same, Robert Winter and Anna Lawson; witnesses—John Downing and Catharine Winter.
- McLaughlin—Rogers, November 8th, by same, Jeremiah McLaughlin and Mary Rogers (alias Burke); witnesses—Edward and Bridget Shasegreen.
- Hughes—Duffy, the 17th, by same, Daniel Hughes and Margaret Duffy; witnesses—John Duffy and Mary Woods.
- Malony—Warple, the 20th, by same, Charles Malony and Elizabeth Warple; witnesses—John McManimee and Sarah Malony.
- Winter-Walker, November 14th, by Rev. J. Hughes, Hugh Winter, Catholic, and Catharine Walker, Protestant; witnesses-P. B. Pearson, W. Charlton and Amelia Binney.
- McCaffry—Conway, the 26th, by same, Thomas McCaffry and Susan Conway, widow; witnesses—Patrick O'Brien and Anna Malony.
- McDevitt—McCloskey, the 27th, by same, Patrick McDevitt and Margaret McCloskey; witnesses—Anthony Devine, David Grear and Bridget McCloskey.

- McFadden—Kearns, December 6th, by same, William McFadden and Anna Kearns, Catholics; witnesses—Edward Dougherty and Joanna McDade.
- Starr—Ducoing, the 1st, by same, Isaac Starr and Lydia Ducoing; witnesses—Sophia Ducoing, mother [of the bride], John H. Price, Joseph Commarque and Peter Lacombe.
- Reilly—Brady, the 18th, by same, Patrick Reilly and Margaret Brady, Catholics; witnesses—John C. Craft and Michael McAnally.
- Hessin—Keyle, the 26th, by same, Michael Hessin, Catholic, and Elizabeth Keyle, Protestant; witnesses—Francis McGlade, James O'Connor and James McGarrety.
- Ellis—Augustine, December 8th, by Rev. T. J. Donaghoe, Francis Ellis and Joanna Augustine; witnesses—Margaret Cassene and Peter Louis.
- Burcher—Gale, the 15th, by same, Henry Burcher and Mary Gale; witnesses—Thomas Cusac and Judith Sullivan.
- Jones-Mullen, the 23d, by same, Watson Jones and Catharine Mullen; witnesses-Phoebe Parker and Joanna McDeadde.

Total for 1830, ninety-nine marriages.

MARRIAGES FOR 1831.

- Murry-Smith, January 6th, 1831, by Rev. John Hughes, John Murry and Ellen Smith, Catholics; witness-Bernard Maguire.
- McQuade—McGee, the 6th, by Bishop Francis P. Kenrick, Patrick McQuade and Mary McGee, widow; witnesses—James Boyle and David Grodloe.
- Dugan—Mahan, the 7th, by Rev. J. Hughes, Patrick Dugan and Elizabeth Mahan, unbaptized; witnesses—William McElhenny and Patrick McAnulty.
- Connolly—White, January 9th, by Bishop Kenrick, Thomas Connolly and Mary White, dispensed for difference in religion; witnesses—Patrick Somers and Joanna McDade.
- Lawrence—Seddinger, 23d, by same, Joseph Lawrence and Sarah Seddinger; witnesses—Felix Enue and Catharine Seddinger.
- Farley—McGuire, the 25th, by same, John Farley and Anna McGuire, widow; witnesses—Joanna McDade and Rosanna O'Neill.
- Hesman—McGowan, January 12th, by Rev. Terence J. Donaghoe, Charles Hesman, not baptized, and Eleanor McGowan; witnesses—Miles Conway and Joanna McDeadd.
- Murphy—Higney, 21st, by same, John Murphy and Anna Higney; witnesses—John and Bridget Hagerton.
- Haffey—Fegan, the 28th, by same, Bernard Haffey and Anna Fegan; witnesses—Joanna McDeadd and Rosanna Blaney.
- Schools—Schools, February 1st, by same, John Schools and Catharine Schools; witnesses—William Carron and Mary Schools.

- Sheridan—Kelly, the 7th, by same, Patrick Sheridan and Elizabeth Kelly; witnesses—John Duffy and Catharine Finney.
- Kelly-Magee, the 14th, by same, James Kelly and Mary Magee; witnesses-John Ebernathy [Abernathy ? or Abernethy ?] and Rosanna O'Neill.
- Dougherty—McCallister, the 14th, by same, Thomas B. Dougherty and Anna Joanna McCallister; witnesses—Samuel McCollin and Margaret Ward.
- Noonin—Franklin, February 13th, by Rev. J. Hughes, Barth. Noonin and Margaret Franklin; witnesses—James Gilligan and Elizabeth Daley.
- Gallagher—Gallagher, the 19th, by same, Francis Gallagher and Sarah Gallagher; witnesses—Arthur Fenier and Francis McConnell.
- Brady—Darkey, February 7th, by Bishop Kenrick, Patrick Brady and Amelia Darkey; witnesses—McAwley and George Cany.
- Reilly—Roberts, the 14th, by same, Michael Reilly and Henrietta Roberts; witnesses—Patrick Green and Joanna McDade.
- McConwell—Geal, the 20th, by same, Anthony McConwell and Anna Geal; present—John Byrne and Patrick Mayly.
- Brennan—Wilcox [better Willcox?] the 26th, by same, John Brennan and Sarah Wilcox, widow.
- Foster—Kavanagh, the 28th, by same, Nathaniel C. Foster and Sara Kavanagh.
- Newman—Murtha, the 14th, by Rev. T. J. Donaghoe, George Newman and Catharine Murtha; witnesses—Catharine Laverty and Rosanna Blaney.
- Laurengy—Nelson, the 14th, by same, John Laurengy and Mary Ann Nelson; witnesses—Mary Laurengy, Joanna McDeadd.
- Shaw—Gorman, the 22d, by same, Patrick Shaw and Mary Gorman; witnesses—Michael McKirr and Hannah McGirr.
- Scott-Maurers, March 1st, by Bishop Kenrick, with dispensation, William Scott and Catharine Maurers.
- McWilliams—McWilliams, March 15th, by same, Hugh McWilliams and Anna McWilliams, with grant of dispensation in impediment of second degree of consanguinity; witnesses—Michael and Anna McWilliams.
- Gubert—Roberts, March 23d, by Rev. J. Hughes, Theophilus E. Gubert and Anna Mary Roberts; witnesses—Joseph H. Gubert and Thomas P. Roberts.
- Rafferty—Curran, the 13th, by same, Patrick Rafferty and Catharine Curran; witnesses—William Carbery and Catharine McAneny.
- McDonald—Dare, April 3d, by same, Joseph McDonald and Eliza Ann Dare; witnesses—Arthur Ferrier and Peter Dailey.
- Corbin—Campbell, the 3rd, by same, James Corbin and Bridget Campbell; witnesses—Mary Campbell and Thomas Goodwin.

- Cassidy—Hanar, the 13th, by same, Patrick Cassidy and Elizabeth Hanar, Protestant, not baptized; witnesses—Philip Kearney and James McGee.
- Keefe—Hood, April 4th, by Rev. T. J. Donaghoe, John Keefe and Vincentia Hood; witnesses—Joanna McDeadd and Rosanna O'Neill.
- McClelland—Wards, the 7th, by same, Daniel McClelland and Sarah Wards; witnesses—James Wards and Anna Curran.
- Connelly—McNally, the 7th, by same, Thomas Connelly and Catharine McNally (alias Elliott); witnesses—Edward and Amelia McKenna.
- Lausatte—Clay, April 12th, by Bishop Kenrick, Anthony Lausatte and Anna Clay; present—Jones and John P. Griffith.
- Egan—Lithcom, the 19th, by same, John Egan and Mary Lithcom; present—Thomas and Anna Egan.
- Lohman—Ferrall, the 28th, by Rev. J. Hughes, Isaac Lohman and Margaret Ferrall; present Richard Smith, John Leamy and Charles Chauncey.
- Mullon—Campbell, April 15th, by Rev. T. J. Donaghoe, Joseph Mullon and Rosanna Campbell; witnesses—Patrick Carbery and Mary McKenna.
- Levy—Gillespie, the 14th, by same, Edward Levy and Eleanor Gillespie; witnesses—Andrew Gillespie and Elizabeth Dougherty.
- Coyle—Coyle, the 14th, by same, John and Joanna Coyle; witnesses—Patrick and Mary Sweeny.
- Agnew—Sweeny, the 7th, by same, Edward Agnew and Margaret Sweeny; witnesses—John McElhone and Margaret McBride.
- O'Hanlan—McElroy, the 24th, by same, Peter O'Hanlon and Margaret McElroy; witness—Anna Fox.
- Dougherty—Tindall, April 24th, by Rev. J. Hughes, Hugh Dougherty and Elizabeth Tindall; witnesses—T. and Juliana Letzinger.
- Haynes—Jackson, May 1st, by Bishop Kenrick, James Haynes and Mary Jackson; present—John Haynes and Mary Massey.
- Taylor—Rival, 2d, by same, John R. Taylor, widower, and Sarah Rival; present Thomas Campbell and Rachel Rival.
- Conyngham—Goold, the 10th, by same, Laurence Conyngham and Prudence Goold, with dispensation on account of difference of religion.
- Loen—Larkins, May 12th, by same, Michael Loen and Mary Larkins, widow; present—Patrick Loen and Patrick Mullen.
- Sweeny—Hughes, the 8th, by Rev. T. J. Donaghoe, Miles Sweeny and Sarah Hughes; witnesses—Michael Donnelly and Mary Campbell.
- Doyle—Lewiston, May 8th, by same, Patrick Doyle and Catharine Lewiston (alias Louge); witnesses—Bridget Sharky and Rosanna O'Neill.
- Kelly-McCrossin, the 8th, by same, Edward Kelly and Margaret Mc-Crossin; witnesses-Joanna McDeadd and Rosanna O'Neill.

- Kelly—Shirkey, the 12th, by same, Dennis Kelly and Mary Shirkey (alias Devers); witnesses—Sarah and Rosanna Kennedy.
- Carlin—Brown, the 28th, by same, William Carlin and Sarah Brown; witnesses—Joanna McDeadde and Rosanna O'Neill.
- McCardell—Reid, June 5th, by Bishop Kenrick, Michael McCardell and Martha Reid, baptized Episcopalian; present—Patrick Galligan and Alice Mulligan.
- Ormsby-McKenna, the 6th, by same, Christopher Ormsby and Catharine McKenna; present Joanna Leaden and Anna Shora.
- Canet—Marotte, the 11th, by Rev. J. Hughes, Fidelis Floris Canet and Mary Elizabeth Marotte, widow; present—Isaac P. Howell and Joanna McDade.
- Leeny—McLear [McAlear ?] June 6th, by Rev. T. J. Donaghoe, Michael Leeny and Mary McLear (alias Conlan); witnesses— Bridget McSorley and Rosanna O'Neill.
- O'Neill—Murphy, the 12th, by same, Hugh O'Neill and Margaret Murphy; witnesses—John and Joanna McCoy.
- Walls-Smith, the 16th, by same, James Walls and Mary Smith; witnesses-James Subers and Anna Curren.
- Henrihen—Worthington, the 19th, by same, Daniel Henrihen and Elizabeth Worthington; witnesses—Daniel McCarty and Joanna McDeadde.
- Summerville—Lougue, the 21st, by same, James Summerville and Anastatia Lougue; witnesses—Catharine and John Hanna.
- McQuade—Craven, the 27th, by same, James McQuade and Rosanna Craven; witnesses—Rosanna Blaney and Margaret McNally.
- McMullen—Purcell, July 4th, by same, Alexander McMullen and Joanna Purcell; witnesses—Allen McNeill and Mary Schools.
- Toner—Lougue, the 4th, by same, James Toner and Frances Lougue (alias G. McDermott); [witnesses] Joanna McDeadde and Rosanna O'Neill.
- Freel-Halpin, the 9th, by same, John Freel and Bridget Halpin; witnesses-George Wall and Bridget McCauley.
- Devlin—Gourley, the 8th, probably by Bishop Conwell, Laurence Devlin and Catharine Gourley; witnesses—Elizabeth Johnson and Rosanna Blaney.
- Kelly-O'Hara, July 9th, probably by Bishop Conwell, Pat. Kelly and Juliana O'Hara, widow; present James Ferrell and Elizabeth Johnson.
- O'Neill-Neagle, July 14th, probably by Bishop Conwell, John O'Neill and Margaret Neagle; present-John Neagle and wife.
- What seems as an entry in duplicate of this marriage in the Register bittle further on names as witnesses "Pat. [sic] Neagle" and "James Mullen." The duplicate is therefore omitted here.

- McSorley—Donaghy, the 8th, by same, James McSorley and Mary Donaghy; present—Bernard McGeraghty and Elizabeth Johnson.
- McBride—Clarke, the 16th, by Rev. T. J. Donaghoe, Patrick McBride and Anna Clarke; witnesses—Michael Farron and Rosanna Clarke,
- kyan-McCue, the 20th, by same, Daniel Ryan and Sarah McCue; witnesses-James Moloney and Catharine Patterson.
- Jouffry—Salvy, the 22nd, by same, John Claude Jouffry and Louisa Salvy; witnesses—J. A. Chauveau, etc.
- Flanagan—Mathews, July 22d, by Bishop Kenrick, Michael Flanagan and Bridget Mathews; present—Thomas and Rosanna Fay.
- Neill--Whelan, the 27th, by Rev. J. Hughes, Charles Neill and Mary Ann Whelan; present Patrick and Mary Ann Peney.
- Cross-Hart, the 31st, by Bishop Kenrick, Patrick Cross and Margaret Hart; present-John Murphy and Mary Gaugharan.
- McDonnell—Carrigan, 31st, by Rev. J. Hughes, John McDonnell and Mary Ann Carrigan; present—Hugh Donnolly and Edmond Lonargan.
- Eulee—Heté, July 28th, by Rev. T. J. Donaghoe, Mark Eulee and Mary Madelaine Heté, negroes; witnesses—Stephen Lemere and Peter Augustine.
- Pickering—Caldwell, August 6th, by same, John Pickering and Martha Caldwell; witnesses—Hugh McDermott and Arthur Gallagher.
- Riordan—Nagle, 15th, by same, Dennis Riordan and Catharine Nagle (alias McShane): witnesses—Hugh Donnelly and Patrick Thornhill.
- Lestrange—Connell, the 22d, by same, Thomas Lestrange and Bridget Connell; witnesses—Mathew Wire and Catharine Michan.
- McGinnis—Tshudy [Sheedy 1], the 28th, by same, John McGinnis and Margaret Tshudy; witnesses—Rev. John Hughes and Joanna McDeadde.
- Justinian—Dupree, August 11th, by Rev. J. Hughes, Louis Vincent Justinian and Catharine Dupree, Protestant and not baptized; present—Edward Murray and wife Mary.
- Malone—Madden, the 15th, by same, John Malone and Frances Madden; present—William Murrony and Catharine Finn.
- Ford—Feely, the 22d, by same, Thomas Ford and Rosanna Feely, Catholics; witnesses—Anna Feely, Rosanna McDade and Emily Whelan.
- Collins—Geatings, September 5th, by Rev. T. J. Donaghoe, Bernard Collins and Margaret Geatings; witnesses—Mary McGuigan and Louisa C. Walsh.
- Kelly-McClusky, the 11th, by same, William Kelly and Sarah McClusky (alias Carr); witnesses-Mary McGuigan and Elizabeth Johnston.
- Georgan—Fitzpatrick, the 15th, by same, James Georgan and Ellen Fitzpatrick; witnesses—Louis Cohran and Ellen Mohran.
- Mullan-Shingler, the 20th, by same, Thomas Mullan and Harriet

- Elizabeth Shingler (alias Cassidy); witnesses—John McNabb and Catharine Goodman.
- Kane—McCartney, the 25th, by same, John Kane and Mary Ann McCartney; witnesses—Henry Kane and Joanna Devine.
- McKenna—Quin, the 30th, by same, James McKenna and Eleanor Quin, Wilkinson—Nugent, September —, probably by Bishop Conwell, Virgit Wilkinson and Joanna Nugent; witnesses—[Christopher] Columbus Conwell and Elizabeth Johnson.
- Magee ---, Loughran, the 25th, by same, James Magee and ---Loughran; witnesses-James Maryland and Elizabeth Johnson.
- Rogers—Anderson, the 28th, by same, Patrick Rogers and Hannah Anderson; witnesses—John Hawkins and Elizabeth Nicholson.
- Search—Leiber, September 29th, by same, James Keyser Search, non-Catholic, and Magdalen Agatha Leiber; witnesses—Mark Hamer and Mary Leiber.
- Rooney—Reilly, October 1st, by Rev. T. J. Donaghoe, William Rooney and Susan Reilly; witnesses—Edward Commerford and Margaret Carrell.
- Boylan—Boyd, the 2d, by same, Felix Boylan and Sarah Boyd; witnesses—Patrick and Catharine Hughes and Michael Kelly.
- Haynes—Liber, the 13th, by same, Leonard Haynes, unbaptized, and Anna Mary Liber; witnesses—James Brady and Margaret Dougherty.
- Hovey—McDonald, the 14th, by same, Thomas Hovey and Bridget McDonald; witnesses—Patrick Curry and Mary McGuigan.
- Kelly-McGarvey, October 8th, by ----, Peter Kelly and Mary Mc-Garvey; witnesses-Thomas Agnew and Elizabeth Johnson.
- Dougherty-Kean, the 17th, by Rev. T. J. Donaghoe, Philip Dougherty and Rosanna Kean; witnesses-Eleanor Kean and Mary McGinnis.
- Tamminy—Conway, the 17th, by same, John Tamminy and Susan Conway; witnesses—Thomas Simmins and Mary Ann McDeadde.
- Holligan—Coffy, October 26th, by Rev. J. Hughes, Hugh Holligan and Catharine Coffy, Catholics; [witnesses]—Thomas Farrell and Eleanor Fitzpatrick.
- Sargaent—Convery, November 3d, by same, James Sargaent and Bridget Convery, Catholics; witnesses—Edward Jones and Joanna Convery.
- O'Brian—Cooker, the 6th, by same, John O'Brian and Mary Cooker, Catholic and Protestant; witnesses—John Campbell and Mary Gabler.
- Cook—McGonigle, November 7th, by Rev. T. J. Donaghoe, William Cook and Margaret McGonigle; witnesses—John Donnelly and Mary Clancy.
- McNanny-McGill, the 14th, by same, William McNanny and Margaret McGill; witnesses-John McNanny and Catharine Grimes.

- Conway—Dailly, the 16th, by same, William Conway and Grace Dailly (alias McDermott); witnesses—Mary Kearny and Mary McGuigan.
- Henley—Dempsey, November 21st, by Rev. J. Hughes, William Henley and Eleanor Dempsey, Catholics; witnesses—Thomas and Harriet Strickland and John Price.
- Haghan—Gallagher, the 27th, by same, Peter Haghan and Anna Gallagher; [witnesses]—John Divine and Michael Shiels.
- Kelly—Clinton, December 18, by Rev. T. J. Donaghoe, Patrick Kelly and Caroline Clinton, not baptized; witnesses—Margaret McDonough and Eleanor Green.
- Williams—Darragh, December 20th, probably by Bishop Conwell, Edward Williams and Anna Darragh; witnesses—James McHugh, Elizabeth Johnson and Richard Darragh.
 - Total for 1831, one hundred and nine marriages.

MARRIAGES FOR 1832.

- Bastion—Slieeman, January I, 1832, by Rev. Terence J. Donaghoe, John Bastion and Mary Slieeman; witnesses—Thomas Bastion and Deborah Brown.
- Clarke—Carroll, the 1st, by same, William Clarke and Winneford [not meant for Winifred?] Carroll; witnesses—John Dolan and Mary McClean.
- Phelin-McMahon, the 1st, by same, Martin Phelin and Catharine McMahon; [witnesses]—James Molloy and Anna McMahon.
- O'Brien—Curran, January 15th, by Bp. Conwell (?), Mathew Arthur O'Brien, widower, and Sarah Curran (alias McConnell, widow); [witnesses]—Dom. White and Carroll.
- Gelston-Carrigan, the 3rd, by same, Thomas Galston and Joanna Carrigan; witnesses-John Gelston and Julia Hartigan.
- The two foregoing entries are among the registrations for April, 1828.
- Hughes-Crangle, January 16th, by Rev. T. J. Donaghoe, James Hughes and Anna Crangle; witnesses-William and Anna Carbery.
- Hogg—McFinn, the 22d, by same, Michael Hogg and Margaret McFinn; witnesses—Christopher Hogg and Mary le Fevre.
- Quin—Green, the 26th, by same, Patrick Quin and Mary Green (alias Alexander); witnesses—Roger McCafferty and Joanna Devine.
- Bockius—McGennis, the 20th, by same, Rudolph Bockius and Rebecca McGennis (alias Irwin); witnesses—Tobias Durney and Mary McGuigan.
- O'Toole—Ward, February 4th, by same, Peter O'Toole and Mary Ward; witnesses—John Flynn and Hannah Shay.
- Quin-O'Brien, the 5th, by same, William Quin and Anna O'Brien; witnesses-Patrick Quin and Bridget O'Brien.
- Drean—Gallin, the 10th, by same, Patrick Drean and Catharine Gallin; witnesses—Dennis Drean and Unity Boyle.

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- Lanihan—Brady, the 19th, by same, John Lanihan and Rose Brady; witnesses—Terence Mahan and Elizabeth Harper.
- Crowly—Deigan, the 14th, by same, Michael Crowly and Bridget Deigan; witnesses—Roger McDonnell and Martha Ann Thompson.
- McCafferty—Quin, the 14th, by same, Roger McCafferty and Bridget Quin; witnesses—Patrick Quin and Margaret McKearny.
- Bracelin—Gibbs, the 15th, by same, Patrick Bracelin and Tener Gibbs; witnesses—Mary McGuigan and Elizabeth Donnelly.
- Heany—McCausland, February 20th, probably by Bishop Conwell, John Heany and Margaret McCausland; witnesses—[Rev. 1] John Hughes and Elizabeth Johnson.
- McGill—Carroll, the 24th, by same, James McGill and Rose Carroll; witnesses—Elizabeth Johnson and Christopher Columbus Conwell.
- Winters—Gillespie, the 22nd, by Rev. T. J. Donaghoe, Patrick Winters and Rose Gillespie; witnesses—John McGlenn and Sarah Toner.
- Skey-O'Neill, March 1st, by same, James Skey and Mary O'Neill; witnesses-James Hessin and Rose Logan.
- McQuail—Magee, the 5th, by same, Owen McQuail and Cecilia Magee; witnesses—Thomas Reynolds and James Myers.
- Dolan—Magill, April 12th, by same, Matthew Dolan and Catharine Magill; witnesses—John Dolan, Catharine Fegan and Thomas Simmons.
- Tais—Kelly, the 21st, by same, Samuel P. Tais and Anna Kelly; witnesses—John and Mary Kelly.
- McDermott—Callaghan, the 22d, by same, Patrick McDermott and Mary Anna Callaghan; witnesses—Neal and Elizabeth Grant.
- Thornton-Mone, the 23d, by same, Michael Thornton and Anna Mone; witnesses-Dennis McKee and Bridget Hughes.
- Ashman—Loringer, the 23d, by same, James Jester Ashman and Genevieve Loringer; witnesses—Mary Loringer and Lorringer, [sic, but likely meant for "L'Oranger" of former entries.]
- Evans—McCaffry, May 8th, by same, Samuel George Evans and Anna McCaffrey; witnesses—William Robinson and George Adams.
- Kentlin—Hennesy, the 13th, by same, John Kentlin and Mary Ann Hennesy; witnesses—Michael Hennesy and Elizabeth Moore.
- Galen—Dougherty, the 21st, by same, Michael Galen and Bridget
 Dougherty; witnesses—Patrick McEntyre and Catharine Maguire.
- Halliday—Cody, May 28th, by Rev. William Whelan, James Halliday and Anna Cody; witnesses—John and Eliza Halliday.
- Farrel—Clarke, the 31st, by same, Michael Farrel and Rosanna Clarke; witnesses—Michael Clarke and Helen Brogan.
- Toisard—Pinot, the 31st, by —, Adolphus Toisard and Virginia Pinot; witnesses—William Graham and P. Pinot.
- McDermott—McDermott, the 31st, by —, John and Anna McDermott; witnesses—William Graham and Elizabeth Johnson.

- Gofney-Rush, June 2d, by Rev. T. J. Donaghoe, Michael Gofney and Mary Rush; witnesses-Edward Muldoon and Catharine Dunn.
- Leonard—McKinsey, the 2d, by same, Edward Leonard and Bridget McKinsey (alias Daragh); witness—.
- Dimino—Doran, June 3, by Rev. Wm. Whelan, John Dimino and Catharine Doran; witness—Jane Campbell.
- Wallace—Kinsella, 3d, by same, John Wallace and Bridget Kinsella; witness—Andrew Gallagher.
- Mulholland—Robinson, the 16th, by same, Francis Mulholland and Eliza Robinson: witnesses—Edward McCauley and Eliza Parker.
- Monaghan—Velesito, the 26th, by same, Patrick Monaghan and Sarah Velesito; witnesses—Francis Rogers and Thomas Hagan.
- Campbell—Lynch, the 4th, by —, Patrick Campbell and Sarah Lynch; witnesses—William Graham and Ch'r. C. Conwell.
- Foy-Smith, the 19th, by Rev. T. J. Donaghoe, Daniel Foy and Sarah Ann Smith; witnesses-John Adams and Mary Morris.
- Preveux—Willet, the 22nd, by same, John Preveux and Rebecca Willet; witnesses—Hannah Love and Emma Cooper, all negroes.
- McKew-McKiernan, the 24th, by same, William McKew and Mary McKiernan; witnesses-James Montgomery and Anna Kearn.
- Holland—Fitzpatrick, June 28th, by —, Edward Holland and Catharine Fitzpatrick; witnesses—Thomas McClusker and Mary de Moy.
- Shiehan—Jewel, the 29th, by Rev. T. J. Donaghoe, William Shiehan and Mary Jewel; witnesses—Joanna Campbell and the priest.
- McGehan—Gallan, July 3d, by same, James McGehan and Unity Gallan; witnesses—Richard Connor and Isabella McNamee.
- Meloy—Tenin (?), July 4, probably by Bishop Conwell, Peter Meloy and Margaret Tenin; witnesses—William Graham and Elizabeth Johnson.
- McGlade—McGuire, the 13th, by Rev. T. J. Donaghoe, Francis McGlade and Bridget McGuire; witnesses—Anastatia Loyd [Lloyd 1] and Mary Ann Milligan.
- Douglass—Monaghan, the 14th, by same, Benjamin Douglass, unbaptized, and Bridget Monaghan, dispensed; witnesses—Anna Grimes and Thomas Sloan.
- Lonegan—Reilly, the 18th, by same, Michael Lonegan and Bridget Reilly; witnesses—James Revlen and Margaret Gallagher.
- Cook—Goff, the 18th, by same, Charles L. Cook and Martha Goff; witnesses—John Souder and Susan Carr.
- Braceling—Sixti, the 18th, by same, James Braceling and Sarah Ann Sixti; witnesses—Vincent P. Sixti and Mary Lacy.
- Stockdale—Major, July 19th, by Rev. Wm. Whelan, Gerald Stockdale and Mary Major; witnesses—James Stockdale and Martin McQuade.
- Hughes-Hagan, July 20th, by Rev. T. J. Donaghoe, Francis Hughes

- and Rosanna Hagan (alias McGucker); witnesses—Felix Boylan and J. Walsh.
- Lyle—Holland, the 29th, by Rev. W. Whelan, Robert Lyle and Anna Holland; witnesses—Martin McQuade.
- Kiernan-Logan, the 29th, by same, Edward Kiernan and Rosa Logan; witnesses-Christopher Fullam and Andrew Logan.
- Stockdale—McCartney, August 14th, by same, Andrew Stockdale and Ellen McCartney; witnesses—James McCawley and Mary Asheton.
- Clarke—MacDermott, the 21st, by same, Thomas Clarke and Joanna MacDermott; witnesses—John and Mary Reiley.
- Nugent—Finnis, the 21st, by same, James Nugent and Isabella Finnis; witnesses—John Campbell, etc.
- McKenny—Gallagher, August 20th, by Bishop Conwell, Patrick McKenny and Anna Gallagher; witnesses—Charles Rea and James Donaty.
- Maher—Bready, the 19th, by same, Joseph Maher and Catharine Bready; witnesses—Francis Langly and Henry Bready.
- Sharky—McGuckin, the 27th, by same, Henry Sharky and Isabella McGuckin; witnesses—Henry McKean and Mrs. Johnson.
- Roberts—Winnis, September 4th, by Rev. T. J. Donaghoe, Francis Roberts and Mary Winnis (alias McGery); witnesses—Margaret Morton and Hannah Frack.
- Quinn-McGuigan, the 9th, by same, John Quinn and Mary McGuigan; witness-Ellen Quin.
- McKee-Hughes, the 10th, by same, Dennis McKee and Mary Hughes; witnesses-Patrick and Bridget Hughes, parents [of the bride].
- Bond—Sullivan, September 2nd, by Rev. Wm. Whelan, Thomas Bond and Julia Sullivan; witnesses—Laurence and Mary Tierney.
- Adams—Fow, the 19th, by same, Thomas Adams and Eliza Fow; witnesses—Henry Mackeon and Joanna Campbell.
- Kinsella—Clayton, the 20th, by same, Edward Kinsella and Sarah Anna Clayton; witnesses—Francis Fitzgerald and Anna O'Neile.
- Mallon-Logan, September 24th, by Bishop Conwell, Bernard Mallon and Mary Logan; witnesses-Michael Mallon and Henry McKeown.
- Cummins—Smith, the 24th, by same, Edward Cummins and Catharine Smith; witnesses—Henry McKeon and Mrs. Johnson.
- Hughes—Everly, October 1st, by Rev. T. J. Donaghoe, Henry Hughes and Elizabeth Everly, non-Catholic; witnesses—Patrick Hughes and Edward Norman.
- Flanigan—Kahill, the 4th, by same, Terence Flanigan and Margaret Kahill (alias Reilly); witnesses—Patrick Dening and John Cox.
- White—Slaven, the 7th, by same, Morris White and Elizabeth Slaven. McIntyre—Owens, the 10th, by same, Dennis McIntyre and Rebecca Owens; witnesses—Daniel McDermott and Hester Lecky.
- Mulligan—Cullen, the 10th, by same, Charles Mulligan and Bridget Cullen; witnesses—Matthew McLeen and Sarah McGlinn.

- MacKeirney—Collins, October 3d, by Rev. W. Whelan, Bridget Mac-Keirney and Thomas Collins; witnesses—Edward and Anna Collins.
- Steward-MacGraeth, the 7th, by same, Isaac Steward and Mary Mac-Grath; witnesses-Anna MacGrath and Anthony Ryan.
- Konn-McCarion, the 12th, by same, John Konn and Anna McCarion; witnesses-John Hanlin and Mary Ann Doran.
- Hone—Lynch, the 14th, by same, Michael Hone and Ellen Lynch; witnesses—William Nelson and Catharine McCarthy.
- Campbell—Campbell, October 10th, by Rev. T. J. Donaghoe, Hugh Campbell and Joanna Campbell; witnesses—John Wale and Catharine Russell.
- Fitzgerald—Flood, October 16th, by Rev. W. Whelan, Francis Fitzgerald and Eliza Ann Flood; witnesses—Catharine and James Flood.
- Young—Smith, October 14th, by Bishop Conwell, Thomas Young and Jane Smith; witnesses—Henry McKeon and Elizabeth Johnson.
- Campbell—Magee, the 14th, by same, Patrick Campbell and Anna Magee; witnesses—the same.
- Farly—Graham, the 21st, by same, Thomas Farly and Catharine Graham; witnesses—James Quin and John McKeon.
- Brennan—Quin, the 21st, by same, Mathew Brennan and Elizabeth Quin; witnesses—Timothy Divine and Thomas Griffin.
- Haly-Sulivan, October 28th, by Rev. Wm. Whelan, Thomas Haly and Anna Sulivan; witnesses-Thomas Galinan and Edward Quay.
- McCorcle—Brown, the 30th, by same, James McCorcle and Sarah Brown; witnesses—John Campbell and Susan O'Neill.
- Haghy—Sheran, November 11th, by Rev. T. J. Donaghoe, Oliver Haghy and Sarah Sheran; witnesses—Henry Fees and Patrick Green.
- Luney—McGovern, November 1st, by same, Peter Luney and Elizabeth McGovern; witnesses—Patrick Donaghoe and Mary O'Brien.
- O'Rourke—Dickson, the 24th, by same, Patrick O'Rourke and Mary Joanna Dickson; witnesses—James McCauley and Elizabeth Devitt.
- Keegan—McGuire, November 12th, by Rev. Wm. Whelan, Terence Keegan and Mary McGuire; witnesses—Susan O'Neill and Anna Cannon.
- Coyle—Martin, the 18th, by same, John Coyle and Eliza Martin; witnesses—John McLeer and Margaret Boyce.
- Monaghan—McKee, the 22d, by same, Peter Monaghan and Catharine McKee; witnesses—John Divine and Daly.
- Leghy—Hogan, the 18th, by Bishop Conwell, James Leghy and Mary Hogan; witnesses—Henry McKeon and Elizabeth Johnson.
- Talker—Davis, November 24th, by —, Michael Talker and Sarah Davis; witnesses—James Gormly and James Mullony.
- O'Brien-McNab, November -, by ---, James O'Brien and Catharine McNab; witnesses-John Johnson and John Devin.

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- McKenna-Moore, —, by —, John McKenna and Eliza Moore; witness-Edward Reily.
- Wems—Olliver, [No dates], by —, Morgan Wems and Eliza Olliver; witnesses—Michael Megonigal and Catharine Keegan.
- Donnelly—Sinclair, November 25th, by Rev. Wm. Whelan, John Donnelly and Hannah Sinclair; witnesses—John Green and Joanns Campbell.
- Hoare—McGrath, the 25th, by same, William Hoare and Anna McGrath; witnesses—Laurence McGrath and Mary Luder.
- McLaughlin-McGinnis, the 25th, by same, Edward McLaughlin and Anna McGinnis; witnesses-Patrick and Elizabeth McNally.
- McLaughlin—Grabb, November 24th, by Rev. T. J. Donaghoe, John McLaughlin and Sarah Grabb, Methodist; witnesses—Mary Hays and Joanna Campbell.
- Dubois—Cannon, the 20th, by same, George H. Dubois and Margaret C. Cannon; witnesses—John K. Mitchell and A. Gray.
- McGrath—McCrassin, December 1st, by Rev. T. J. Donaghoe, James McGrath and Mary McCrassin; witnesses—Hugh Tolend and Joanna Thompson.
- Heslin-McNiell, the 4th, by same, Daniel Heslin and Anna McNiell; witnesses-John McCoy and Sarah McDonnell.
- McDevitt—Davis, the 9th, by same, Hugh McDevitt and Catharine Davis, unbaptized; witnesses—John Davis and Catharine McDevitt.
- Syfficks—Springer, the 13th, by same, John Syfficks, negro, and Ellen Springer; witnesses—Joanna and Anna Campbell.
- MacVea—Scanlin, December 3d, probably by Bishop Conwell, Cornelius MacVea and Mary Scanlin; witnesses—Hugh Tiernin and Charles Marshall.
- Donovan—Condon, December 4th, by Rev. Wm. Whelan, Timothy Donovan and Mary Condon; witnesses—Dennis McCarthy and Mary Donovan.
- Desmond—Casey, the 13th, by same, John Desmond and Ellen Casey; witnesses—Cornelius Cumming and Margaret Driscoll.
- McGee—McCullough, the 13th, by Rev. T. J. Donaghoe, Bernard McGee and Susan McCullough; witnesses—James Sweetman and Daniel Rafferty.
- Brady—Goweren, the 13th, by same, Owen Brady and Anna Goweren; witnesses—Michael Goweren and John Gaffney.
- King—Love, December 21st, by Rev. T. J. Donaghoe, John King and Alice Love; witnesses—John Hall and Joanna Wallace.
- Gilbert—Downing, the 22nd, by same, John Gilbert and Ellen Downing; witnesses—Martin F. and Mary Ann Coste.
- Kennedy—MacManamen, December 28th, by Bishop Conwell, Dennis Kennedy and Mary MacManamen; witnesses—Cornelius Mac Vea and Henry McKeon.

O'Mahan—Hurley, December 30th, by Rev. T. J. Donaghoe, John O'Mahan (alias Daniel Donovan) and Eliza Hurley; witnesses—John Davis and Catharine McDevitt.

Total for 1832, one hundred and sixteen marriages.

MARRIAGES FOR 1833.

- Fogarty—Williams, January 9th, 1833, by Rev. W. Whelan, Jeremiah Fogarty and Mary Williams; witnesses—Roger Owens and Sarah Dunn.
- Kelly—Donoghoe, the 9th, by same, Michael Kelly and Susan Donoghoe; witnesses—Patrick Hughes and Anna Elliott.
- Dolan-McNally, the 11th, by same, Thomas Dolan and Mary McNally, witnesses-Mary Ann Garvey and ---- McKean.
- Fitzpatrick—Garvey, the 11th, by same, William Fitzpatrick and Mary Ann Garvey; witnesses—Matthew Duggan and Anna Togan [Logan ?].
- Tamer—Nichols, the 31st, by same, James Tamer and Joanna Nichols; witnesses—Jacob and Anna Margaretta Nichols.
- Martin—Keegan, January 17th, by Rev. T. J. Donaghoe, Edward Martin and Sarah Keegan; witnesses—Roger Owens and Mary Cannon.
- Fisher—Ruthe, the 28th, by same, Stephen H. Fisher and Ellen Ruthe; witnesses—Joseph W. Andrews and Catharine Cannon.
- Huny-McDonald, the 10th, by same, Patrick Huny and Mary McDonald; witnesses-Robert Kelly and Anna Curran.
- MacDonagh—Bogan, January 21st, presumably by Bishop Conwell, Cornelius MacDonagh and Catharine Bogan; witnesses—Patrick MacDonagh and Henry McKeon.
- Farley—McQuade, February 3d, by Rev. T. J. Donaghoe, John Farley and Grace McQuade: witnesses—Michael Farley and James Connary.
- Kane—McMahon, the 10th, by same, James Kane and Mary Ann Mc-Mahon; witnesses—Sarah Kane and Mary McGill.
- Maxwell—Murray, the 18th, by same, Henry Maxwell and Mary Murray; witnesses—Mrs. Andall and Nancy Campbell.
- Lee—Reilly, the 19th, by same, John Lee and Ellen Reilly; witnesses

 —John McGuighan and Alice Whelan.
- Sullivan—Ryan, the 19th, by same, William Sullivan and Mary Ryan; witnesses—Francis Rogers and John O'Brien.
- Smith—Hogan, the 19th, by same, James Smith and Julia Hogan; witnesses—Christopher Cooney, etc.
- Bab-Johnson, February 14th, by Rev. W. Whelan, Owen Bab and Mary Johnson; witnesses-Patrick Quin and Sarah Cidere.
- Baker—Myers, the 16th, by same, Michael Baker and Mary Meyers; witnesses—John Barnes and Eliza Wood.
- Travis—Colladay, the 17th, by same, William Travis and Anna Joanna Colladay; witnesses—Henry Harran and Margaret Sheed.

- Toole—Durkin, the 18th, by same, Bernard Toole and Mary Durkin; witnesses—[not named].
- McCoy-Bloomer, the 18th, by same, John McCoy and Ellen Bloomer; witnesses-Edward Bloomer, Peter Monaghan and Bridget Mallon.
- Keefe—Vandegrift, March 6th, by Rev. W. Whelan, Jeremiah Keefe and Mary Vandegrift; witnesses—William Carroll and Sarah Landers.
- Boyle—Reid, the 17th, by same, William Boyle and Mary Reid; witnesses—Henry and Mary Boyle.
- McCabe—Short, the 20th, by same, James McCabe and Margaret Short; witnesses—Philip Reilly and Anna Callaghan.
- Jackson-Heady, the 27th, by same, William Jackson and Mary Heady; witnesses-John Smith and Mary O'Rourk.
- Macguire—MacBride, March 10th, by Bishop Conwell (?), Patrick Macguire and Anna MacBride; witnesses—Patrick Campbell and H. MacKeon.
- Diamond—MacMullen, the 11th, by same, Edward Diamond and Eleanor MacMullen; witnesses—William Donaghy and Charles Mulholland.
- Walsh-Gilmore, the 15th, by same, James Walsh and Sarah Jean Gilmore; witnesses-Patrick MacGuire (?) and Henry MacKeon.
- Bradley—Bradley, the 26th, by same, Edward Bradley and Anna Bradley; witnesses—John Cassiday and Henry MacKeon.
- Donaghoe—McGinty, April 7th, by Rev. W. Whelan, Thomas Donaghoe and Bridget McGinty; witnesses—John Casey and Patrick Mulcahy.
- McCarron—O'Brien, the 7th, by same, John McCarron and Catharine O'Brien; witnesses—Michael Wan and John Darcy.
- Johnson—Cannon, the 8th, by same, Jeremiah Johnson and Unity Cannon; witnesses—James Coyle and Middy Johnson.
- Mackel—Cassidy, April 8th, by Bishop Conwell (?), John Mackel and Bridget Cassidy; witnesses—Henry MacKeon, Bridget Bradley and Mrs. Johnson.
- McKeon—Mehon, April 9th, by same, John McKeon and Anna Mehon; witnesses—Dennis, Sweeny and Mary Felicitè Cannon.
- Plunkett—McCabe, the 15th, by same, John Plunkett and Mary McCabe; witnesses—Henry McKeon and Elizabeth Johnson.
- MacGeehan—Morison, April 20th, by Bishop Conwell, James Mac-Geehan and Mary Morison; witnesses—H. McKeon and E. Johnson,
- Boyle—O'Donnel, the 21st, by Rev. Stephen L. Dubuisson, S.J. James Boyle and Mary Ann O'Donnel; witnesses—Henry McKeon and Elizabeth Johnson.
- Kelly-Woods, May 25th, by Bishop Conwell, Patrick Conwell and Rose Woods; witnesses-Richard Nugent and Rose Woods.
- Murry—Dougherty, the 25th, by same, Michael Murry and Mary Dougherty; witnesses—John Dougherty and Susan Kennedy.
- Gibbons—Coleman, June 2d, by same, James Gibbons and Elizabeth Coleman; witnesses—Elizabeth Johnson and Ann Campbell.

- Walsh-Humes, the 2d, by same, James Walsh and Mary Ann Humes; witnesses-Henry McKeon and Margaret Harrison.
- Quirk—Thompson, the 6th, by same, John Quirk and Emily Thompson; witnesses—Jeremiah Flynn and Elizabeth Johnson.
- Dublasso—Low, June 2d, by Kev. Stephen L. Dubuisson, S.J., Charles Dublasso and Elizabeth Low; witnesses—Joseph Fernandi and Sarah McKim.
- McCullough—Baxter, the 2d, by Rev. William McSherry, S.J., Henry McCullough and Elizabeth Baxter; witnesses— McGuigan and James Busschop.
- McKenna—Baty, the 12th, by Rev. S. L. Dubuisson, S.J., Barnabas [in the text "Barny"] McKenna and Elizabeth Baty; witnesses—John and Rosanna Daly and John and Elizabeth Baty.
- Fitzpatrick—Fitzpatrick, the 14th, by same, James Fitzpatrick and Eleanor Fitzpatrick (born Flanigan); witnesses—Bernard McGuigan and Rev. P. [Peter ? see following entry] Kenny.
- O'Neil—McCloskey, July 23d, by Rev. Peter Kenny, S.J., James O'Neil and Bridget McCloskey; witnesses—James and Sarah McCloskey.
- McGerry—Costello, August 4th, by Bishop Conwell, Patrick McGerry and Catharine Costello; witnesses—Henry McKeon and Rose Dornan.
- Regan-Carr, the 6th, by same, Daniel Regan and Grace Carr; witnesses-Arthur Spring and Margaret Carr.
- Dougherty—McGill, the 18th, by same, William Dougherty and Rosanna McGill; witnesses—Michael and Patrick Starrs.
- McGinley—Rafferty, the 26th, by same, Hugh McGinley and Mary Rafferty; witnesses—Henry McKeon and Hannah McCormick,
- McFalls—Gilroy, the 24th, by Rev. S. L. Dubuisson, S.J., Charles Mc-Falls and Ann Gilroy (born Smith); witnesses—Thomas Farrell, Mary and William Ryan and Catharine McGovern.
- Hart—Simpson, September 2d, by Bishop Conwell, James Hart and Rebecca Simpson; witnesses—Thomas Simpson and John McKeon.
- Collins—Carolan, the 8th, by same, John Collins and Jean Carolan; witnesses—William Paterson and Susan Sickler.
- Mulligan—Brown, the 12th, by same, Patrick Mulligan and Martha Brown; witnesses—Francis McLaughlin and Elizabeth Johnson.
- Stanley—McLaughlin, the 14th, by Rev. S. L. Dubuisson, S.J., John Stanley and Susan McLaughlin (born Lynch); witnesses—Bridget Newton and Ann Rowley.
- Devine—Murray, the 26th, by Bishop Conwell, Philip Devine and Esther Murry; witnesses—Henry McKeon and Mary Murry.
- Coffey-Maynes, the 29th, by same, John Coffey and Mary Maynes; witnesses-John McGrath and Mary Tiernan.
- Farrell-Gannon, October 3d, by Rev. S. L. Dubuisson, S.J., James

- Farrell and Catharine Gannon; witnesses—[Rev.] James Ryder and Elizabeth Johnson.
- Byrne-Maguire, the 4th, by Rev. James Ryder, S.J., James Byrne and Mary Maguire; witnesses-Elizabeth Johnson and Rosanna Conwell.
- McCafferty—Barr, the 14th, by Rev. S. L. Dubuisson, S.J., James Mc-Cafferty and Bridget Bar, (born Dealy); witnesses—Dennis Ryan, Henry Roley, Sara C. Dealy and Anna McAfaa.
- Boyle—Connor, the 15th, by same, Patrick Boyle and Mary Ann Connor, (born Collins); witnesses—Bernard and Margaret Collins.
- Becket—Rival, the 24th, by same, Joseph T. Becket and Mary Ann Rival; witnesses—Mace (?) Abel and Susan Myers.
- McKeon—Lynch, October 16th, by Bishop Conwell, John McKeon and Mary Elizabeth Lynch; witnesses—Adam McKeever and Henry McKeon.
- Gillon—Campbell, the 27th, by same, John Gillon and Letitia Campbell; witnesses—Henry McKeon and Elizabeth Johnson.
- Glackin-Lee, the 20th, by same, Patrick Glackin and Caroline Lee; witnesses-John Sweeny and Edward Glackin.
- Carr—McGeehan, the 28th, by same, Daniel Carr and Susan McGeehan; witnesses—Richard Conwell and Elizabeth Johnson.
- Burns—Boyd, November 8th, Ly Bishop Conwell, William Burns and Mary Boyd; witnesses—Charles Boylan and Henry McKeon.
- Farrell—Farrell, the 12th, by same, Thomas Farrell and Bridget Farrell; witnesses—Peter Kelly and Henry McKeon.
- McCullagh McGarrety, the 13th, by same, Job McCullagh and Bridget McGarrety; witnesses—John Rodgers and Richard Conwell,
- McCall—Donnelly, November 11th, by Rev. S. L. Dubuisson, S.J., Patrick McCall and Rose Donnelly; witnesses—Edward and Rose Tague.
- Heap-McAlear, the 21st, by same, Alonzo Heap and Mary McAlear; witnesses-Henry McKeon and Anna McAlear.
- Dougherty—Ennis, the 22d, by same, Peter Dougherty and Mary Ann. Ennis; witnesses—Henry McKeon and Elizabeth Johnson.
- Bowe—Brady, the 23d, by same, Martin Bowe, of West Chester, and Mary Brady; witnesses—Kyran Bowe and Mary Gill.
- Fogarty—McSwigan, the 28th, by same, Patrick Fogarty and Mary McSwigan, widow of Jacob Carr; witnesses—John McCafferty and Anna McAlister.
- Sweeny—Lane, December 3d, by Rev. S. L. Dubuisson, S.J., Patrick Sweeny and Eleanor Lane; witnesses—John Ragan, John and Catharine Hays and Mary McCarty.
- Hagan—Tobin, the 3d, by same, George Atkinson Hagan and Mary Tobin; witnesses—William and Elizabeth Argall.
- Carr—Muldoney, the 1st, by Rev. J. Ryder, S.J., Christopher Carr and Rosanna Muldoney; witnesses—Susan, mother of the bride, William Major and John and Mary Stevenson.

- Gallan—Browne, the 9th, by same, Michael Gallan and Susan Browne; witnesses—Francis Neale Browne, James McCaughran and Mary Bidden.
- Le Brun—Hicks, the 29th, by Rev. S. L. Dubuisson, S.J., Jean Le Brun and Mary Hicks; witnesses—Pierre T. S. Augustin and Mary Martha Augustine.
 - Total for 1833, seventy-nine marriages.

MARRIAGES FOR 1834.

- Walker—Carlin, January 1st, 1834, by Bishop Conwell, Thomas Walker and Hannah Carlin; witnesses—John Conwell and Elizabeth Johnson.
- McFeely—McCluskey, the 5th, by same, Bernard McFeely and Ellen McCluskey; witnesses—John McNickle and Henry McKeon.
- Dunn-Wall, the 6th, by same, Patrick Dunn and Joanna Wall; witnesses-Henry McKeon and Elizabeth Johnson.
- Kelly—Archibald, January 5th, by Rev. S. L. Dubuisson, S.J., John Kelly and Catharine Archibald; witnesses—James and Margaret Kelly, Patrick and Mary Archibald.
- Pigott—Passwaters, the 20th, by same, Peter Piggott and Elizabeth Passwaters; witnesses—Bernard McGuigan and Edward McCarthy.
- Cusack—Cummins, February 10th, by Bishop Conwell, George Cusack and Anna Cummins; witnesses—John Flynn and Margaret Mc-Grath.
- Lyons—McCarthy, the 6th, by Rev. Edward McCarthy, S.J., Daniel Lyons and Julia McCarthy; witnesses—William Harrington and Mary Lyons.
- Stars—Gallagher, the 10th, by Rev. S. L. Dubuisson, S.J., James Stars and Mary Gallagher; witnesses—George Gallagher and Mary Mc-Cahev.
- Whelan—Kelly, the 11th, by same, Michael Whelan and Margaret Kelly; witnesses—Thomas Hoy and Catharine Kelly.
- Free-Anderson, the 12th, by same, James Free and Elizabeth Anderson; witnesses-Patrick Smith and Margaret Nalis.
- Canfield—Green, March 10th, by Bishop Conwell, John Canfield and Anna Green; witnesses—John Gormly and Mary Graham.
- Milton—Thibault, the 17th, by Rev. S. L. Dubuisson, S.J., William H. Milton and Amelia Thibault; witnesses—Francis F. Thibault, G. Kern, Jr., Constance Cecilia Dunn and Cecilia Thibault, widow of Francis A. Thibault.
- Woods—Gallagher, the 23d, by Rev. E. McCarthy, S.J., Richard G. Woods and Anna Elizabeth Gallagher; witnesses—Sarah and James Gallagher.
- Maxwell—McDermott, the 31st, by Rev. S. L. Dubuisson, S.J., Robert Archibald Maxwell and Elizabeth McDermott; witnesses—Thomas O'Neill and Mary Elizabeth Scheer.

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- Barr-McAdams, April 6th, by Rev. S. L. Dubuisson, S.J., Andrew Barr and Rosanna McAdams, of Ireland; witnesses-Henry Kane and Alice Curran.
- Donoven—Donoven, the 6th, by Rev. E. McCarthy, S.J., Cornelius Donoven and Judith Donoven, of Ireland; witnesses—Michael McCarthy and Elizabeth Connor.
- Brannan—Donahy, the 6th, by same, Thomas Brannan and Ellen Donahy, of Ireland; witnesses—Barnaby Keihery and Anna Mc-Kernan.
- Laughrin—Campbell, the 7th, by same, James Laughrin and Sarah Campbell; witnesses—Charles and Mary Carlon,
- Maddin—Gillon, the 14th, by Rev. S. L. Dubuisson, S.J., John Maddin and Elizabeth Gillon, widow of Hugh McGuigan; witnesses—Thomas Kelly and Mary Keegan.
- McCormick—Kelly, April 18th, by Rev. S. L. Dubuisson, S.J., Edward McCormick and Rosanna Kelly, of Ireland; witnesses—Henry and Alexander Herron.
- Desrochers—Haly, the 20th, by same, Peter Desrochers, of Canada, and Catharine Haly, of Ireland; witnesses—Michael and Mary Irwin, Elizabeth, mother of the bride, and now wife of John Ennis, Peter McGee, Thomas Haly and Thomas Lang.
- O'Donnell-McBrien, the 28th, by same, Patrick O'Donnell and Catharine McBrien; witnesses-Cornelius McCaffrey and John L. Gorman.
- O'Neile—Heermans, the 11th, by Bishop Conwell, Andrew O'Neile and Philomelia [sic, but Philomela?] Heermans; witnesses—John Mc-Keon and William Beattie.
- Walsh-Nolan, the 28th, by same, Patrick Walsh and Bridget Nolan; witnesses-Arthur Mallon and Henry McKeon.
- Sharp-McGurk, the 30th, by same, James Sharp and Margaret McGurk; witnesses-John Donaghoe and John Keegan.
- Reily—Reily, May 1st, by Rev. S. L. Dubuisson, S.J., Philip Reily and Bridget Reily, of Ireland; witnesses—John Rodgers and Edward McCarthy.
- Hammond—Tillotson, the 1st, by Rev. E. McCarthy, S.J., Peter Hammond and Anna Tillotson, negroes; witnesses—William Price and Anna Bond.
- McWade—Woods, the 5th, by Rev. S. L. Dubuisson, S.J., James Mc-Wade and Rosanna Woods, of Ireland; witness—Edward McCarthy.
- Grogan—Cahill, the 8th, by Rev. E. McCarthy, S.J., James Grogan and Catharine Cahill; witnesses—Sylvester Philips and Ann Campbell.
- Dugan—Clark, the 11th, by Rev. S. L. Dubuisson, S.J., William Dugan and Mary Clark, of Ireland; witnesses—Cornelius (alias Neel) McLaughlin and Anna Dougherty.

- McGuire—McIlvaine, the 12th, by same, Patrick McGuire and Margaret McIlvaine, of Ireland; witnesses—John Diven and Margaret Boice.
- Doyle—Kelly, May 14th, by Rev. E. McCarthy, S.J., Michael Doyle and Elizabeth Kelly, of Ireland; witnesses—George Barton and Alice Boland.
- McGrath—McGee, the 18th, by same, Michael McGrath and Mary McGee.
- Clark—Farrelly, the 31st, by same, Jeremiah Clark and Ellen Farrelly; witnesses—Susan and John Bergen.
- Tobin—Roach, June 1st, by Rev. E. McCarthy, S.J., John Tobin and Margaret Roach; witnesses—Alice Whelan and Anna Daly.
- Bigger—McCann, June 7th, by Bishop Conwell, John Bigger and Catharine McCann; witnesses—Robert Stewart and Henry McKeon.
- Griffin—Carlin, the 15th, by Rev. S. L. Dubuisson, S.J., Peter Griffin and Isabella Carlin; witnesses—James Gowen and James and Ellen Kelly.
- Glacken—Blaney, July 13th, by Rev. E. McCarthy, S.J., William Glacken and Rosanna Blaney; witnesses—Patrick McLehone and Ellen Lynch.
- Barry—McBrien, the 20th, by same, John Barry and Margaret Mc-Brien; witnesses—Patrick Duddy and William Girard.
- Reilly—Kelly, the 20th, by Bishop Conwell, Edward Reilly and Anna Kelly; witnesses—Francis and Henry McKeon.
- Kearney—McCann, August 1st, by same, John Kearney and Mary Ann McCann; witnesses—Edward McCann and his wife and Elizabeth Johnson.
- McCann—Murray, the 3rd, by same, John McCann and Anna Murray; witnesses—Peter Woods, Patrick Kelly and Richard Nugent.
- Cuddy—Kelly, August 3, by Rev. E. McCarthy, S.J., James Cuddy and Ellen Kelly; witnesses—Charles Carlon and Mary Ann Mechan.
- Morrisson—Gleeson, the 20th, by same, Charles Morrison and Joanna Gleeson; witnesses—Michael and Ellen Gleeson.
- Daugherty—Donnelly, the 21st, by same, Patrick Daugherty and Margaret Donnelly; witnesses—Michael Carroll and Thomas Kiely.
- McMahon—McMenmon, September 15th, by Rev. E. McCarthy, S.J., William McMahon and Alice McMenmon; witnesses—William McCharlaton and Mary Brannan.
- Kelly—Barry, September 21st, by same, Edward Kelly and Margaret Cordelia Barry; witnesses—James Hanlan and Sarah Daly.
- Simmons—Dougherty, the 30th, by Rev. S. L. Dubuisson, S.J., Robert H. Simmons and Mary Dougherty; witnesses—Thomas H. Pitman and Mary Ann Auchinlack.
- O'Neill—Rogers, the 19th, by Bishop Conwell, Hugh O'Neill and Bridget Rogers; witnesses—Bernard Crilly and James Barnet.
- Lynch—McMenomy, the 30th, by same, James Lynch and Sarah Mo-Menomy; witnesses—Edward McGuire and Henry McKeon.

- Merry—McGarrity, October 3rd, by Bishop Conwell, Patrick Merry and Margaret McGarrity; witnesses—Joseph Diamond and Henry McKeon.
- Keating—O'Neill, October 2d, by Rev. E. McCarthy, S.J., Dominic Keating and Anna O'Neil; witnesses—Arthur Keating and Mary O'Neill.
- Martin-Murphy, the 4th, by same, Michael Martin and Margaret Murphy; witnesses-Samuel L. Burnette and John H. Naghton.
- McGehan—McGlann, the 6th, by Rev. S. L. Dubuisson, S.J., Edward McGehan and Alice McGlann; witnesses—William Holland and Joanna Tenny.
- O'Callaghan—Ragan, October 9th, by Rev. S. L. Dubuisson, S.J., Edward O'Callaghan and Mary Ragan; witnesses—John and Bridget McSorley and Bridget McHugh.
- Alzier-Joseph, the 16th, by same, Adolph Alzier and Delphine Joseph; witnesses-Andrew Dodge, Margaret Lambert and Joseph.
- Burke—McGrath, the 20th, by same, James Burke and Emma McGrath, of Ireland; witnesses—John Kearney and Bridget Hogan.
- Kelly—Hannan, November 4th, by Rev. E. McCarthy, S.J., Thomas Kelly and Ellen Hannan; witnesses—Dennis Lee and Bridget O'Neill.
- Rogers—Mullen, the 18th, by same, John Rogers and Selina Mullen; witnesses—John Durney and Catharine McGowen.
- Roddin—Casey, the 10th, by Bishop Conwell, John Roddin and Elizabeth Casey; witnesses—John Kelly and John Kelly.
- Campbell—Griffin, the 17th, by same, James Campbell and Catharine Griffin (alias McCann); witnesses—Henry McKeon and Elizabeth Johnson.
- Ryan—Dunn, the 18th, by same, Timothy Ryan and Mary Dunn; witnesses—H. McKeon and Elizabeth Johnson.
- Faulkner—Keating—Maxwell, December 1st, by Rev. S. L. Dubuisson, S.J., James Faulkner and Mary Ann Keating, widow of Patrick Maxwell; witnesses—George Dougherty and Joanna McCoy.
- Dargan—Lumley, the 17th, by same, James Dargan and Mary Ann Lumley; witnesses—John Dolan and Winifred Clark. Total for 1834, sixty-four marriages.

MARRIAGES FOR 1835.

- O'Neill—Hanagan, January 7th, 1835, by Rev. S. L. Dubuisson, S.J., at Silver Lake Township, [Susquehanna Co., Pa.,], Paul O'Neill, of Wayne Co., and Catharine Hanagan, of Susquehanna Co.; witnesses—Raymund Burke and Bridget Donnelly.
- McLaughlin—Pettigrew, January 12th, by same, at Carbondale, Luzerne Co., [Pa.,], Thomas McLaughlin and Margaret Pettigrew; witnesses—Thomas and Winifred Rape.
- Rape-Canon, January 13th, by same, at same place, Thomas Rape and

- Mary Canon, widow of Anthony McLane; witnesses-Michael Canon and Mary Nolan.
- Keffy-McGerry, the 14th, by same, at same place, Daniel Keffy and Bridget McGerry; witnesses-Francis Connelly and Mary White,
- McDonough—Quinn, January 4th, by Bishop Conwell, Henry Mc-Donough and Catharine Quinn; witnesses—Rev. Peter Polin and Henry McVey.
- McManus—Nevin, the 17th, by Rev. S. L. Dubuisson, S.J., Thomas McManus and Bridget Nevin; witnesses—Charles Prior and Margaret Gugerty.
- Butler—Sullivan, the 17th, by Rev. E. McCarthy, S. J., Thomas Butler and Ellen Sullivan; witnesses—Peter Molloy and Giles Boyle.
- Shannon—Queen, the 6th, by Rev. S. L. Dubuisson, S.J., at the house of Mr. [in the text in Latin, thus: "Dom!"] Edward White, Silver Lake Township, Susquehanna Co., Robert Shannon and Bridget Queen, widow of Edward Duffy; witnesses—Edward White and Bridget Duffy.
- Sherry—Bradley, February 9th, by Bishop Conwell, John Sherry and Bridget Bradley; witnesses—Bernard O'Neill and Paul Sherry.
- McPhillips—Rodgers, March 29th, by same, Felix McPhillips and Elizabeth Rodgers; witnesses—James Carrell and Henry McKeon.
- Littlewood—Bogue, April 7th, by same, James Littlewood and Eleanor
 Bogue; witnesses—Francis Colvin and Julia Toland.
- Kelly—Kelly, the 21st, by same, John Kelly and Susan Kelly; witnesses—John Kelly and Cornelius Kelly.
- Hagan—Smith, the 23d, by same, Michael Hagan and Elizabeth Smith; witnesses—Henry McKeon and Elizabeth Johnson.
- Early—Magee, April 17th, by Bishop Conwell (?), William Early and Anna Magee; witnesses—Henry McKeon and Mary Cannon.
- Cummings—Lynch, June 25th, by same, Hugh Cummings and Catharine Lynch; witnesses—Henry McKeon and Elizabeth Johnson.
- McDevitt-Duffey, July 20th, by same, Patrick McDevitt and Anna Duffey; witnesses-Anna Duffey and Unity Duffey.
- Farney-McLaughlin, August 8th, by same, James Farney and Anna McLaughlin; witnesses-John Hassin and Bernard Corrigan.
- McKenna—Connor, the 31st, by same, William McKenna and Mary Connor; witnesses—Thomas Fealy and Thomas Ford.
- Conlan—Fagan, September 1st, by Bishop Conwell (?), Felix Conlan and Catharine Fagan; witnesses—Patrick Fagan and Bernard Gaffney.
- Foster—Cannon, the 17th, by same, George Francis Foster and Catharine Cannon; witnesses—Henry McKeon and Mary Walsh.
- Keating—McClean, the 21st, by same, Patrick Keating and Elizabeth McClean; witnesses—Henry McKeon and Mary Gallaher.
- Mackin—Teague, the 21st, by same, Timothy Mackin and Rosanna Teague; witnesses—Henry McKeon and John McCann.

- Broderick—Curtin, October 4th, by same, Patrick Broderick and Mary Curtin; witnesses—Henry McKeon and Elizabeth Johnson.
- Lenox—Campbell, October 10th, by Bishop Conwell (?), Thomas Lenox and Elizabeth Campbell; witnesses—Henry McKeon and Patrick Kelly.
- Kegan—Gormly, the 16th, by same, Thomas Kegan and Anna Gormly; witnesses—Bartholomew Morris and Patrick McElhone.
- Dureen—Hinfey, the 23d, by same, Edward Dureen and Joanna Hinfey; witnesses—Joseph Reynolds and Henry McKeon.
- Downing—O'Brien, November 29th, by same, Patrick Downing and Bridget O'Brien; witnesses—Richard Whelan and Ellen O'Brien.
- O'Connor—Elder, December 8th, by same, James O'Connor and Mary Elder; witnesses—Hugh Stewart and Edward McCann.
- Duffy-McBrien, the 9th, by same, James Duffy and Mary McBrien; witnesses-Henry McKeon and Elizabeth Johnson.
 - Total for 1835, twenty-nine marriages.

MARRIAGES FOR 1836.

- Cassidy—Hamilton, January 23d, 1836, by Bishop Conwell (?), Thomas Cassidy and Eliza Hamilton; witnesses—Bernard O'Neill and Thos. McMahon.
- Donnelly—Kelly, February 5th, by same, Henry Donnelly and Mary Kelly; witnesses—John O'Neill and Henry McKeon.
- Coyle—Gillan, March 3d, by same, Patrick Coyle and Elizabeth Gillan; witnesses—John Cassidy and Daniel Kennedy.
- Sixte—Wallis, the 16th, by same, Joseph A. Sixte and Isabella Wallis; witnesses—Henry McKeon and Elizabeth Johnson.
- Carr—Murphy, the 23rd, by same, Andrew Carr and Mary Murphy; witnesses—William Cochran and Henry McKeon.
- Gormley—McLoughlin, the 23rd, by same, Michael Gormley and Anna McLoughlin; witnesses—William McClean and Anna McLoughlin.
- Mullen—Bryson, March 24th, by Bishop Conwell (?), John Mullen and Anna Bryson; witnesses—John and Francis McCluskey.
- Duffin—Kelly, April 17th, by same James Duffin and Mary Kelly; witnesses—Edward McGennity and Patrick Burt.
- McGeehan—Star, the 19th, by same, Edward McGeehan and Sarah Ann Star; witnesses—William McCort and Hugh Doran.
- Caulfield—Kelly, June 5th, by same, Michael Caulfield and Mary Kelly; witnesses—John Johnson and John Kane.
- Smith—McElhany, the 16th, by same, Francis Smith and Bridget Mc-Elhany; witnesses—Bernard O'Neill and Henry McKeon.
- Hennessy—Keeves, August 3d, by Bishop Conwell (?), George Hennessy and Mary Keeves; witnesses—Henry McKeon and Elizabeth Johnson.
- Liggett—Echevarney, the 31st, by same, George Liggett and Mary Ana Echevarney; witnesses—George Green and Charles Magennis.

- McKenna—McCardle, September 2d, by same, John McKenna and Alice McCardle; witnesses—Patrick Kelly and James Brady.
- Craig—Mallon, the 11th, by same, James Craig and Joanna Mallon; witnesses—Henry McKeon and Elizabeth Johnson.
- Caraher—Burns, October 23d, by same, James Caraher and Elizabeth Burns; witnesses—Henry McKeon and James Brady.
- Daly—Denny, the 31st, by same, Patrick Daly and Sophia Denny; witnesses—Henry McKeon and Margaret Harkin.
- Doherty—Clark, November 17th, by same, William Doherty and Alice Clark; witnesses—John Dougherty and Thomas Connelly.
- McKnight—Doherty, the 20th, by same, John McKnight and Ellen Doherty; witnesses—Philip Dougherty and Margaret McConnoty. Total for 1836, nineteen marriages.
- Grand total 1826-1836, inclusive, eight hundred and seventy-nine marriages.

AN HISTORIC CORNER OF OLD MARYLAND.

BY THE REVEREND CHARLES WARREN CURRIER, Ph.D.

In the early part of December, 1898, together with the Rev. Thomas S. Dolan, my associate as Diocesan Missionary, I concluded a mission at Newport in Charles County, Marvland. On the first of the month, the two hundredth anniversary of the foundation of the parish was celebrated. The pastor then was the Rev. J. E. Wade, who, at present, is at the head of the parish of Saints Philip and James in The ceremonies in the church consisted of a Baltimore. solemn High Mass, celebrated by the pastor, assisted by the Rev. J. Cunane as deacon, and the Rev. C. O. Rosensteel as subdeacon. Father Cunane, now pastor of St. Andrew's, Baltimore, had been the first secular priest in charge of the parish of Newport, and Father Rosensteel, at present pastor of the venerable old parish of Forest Glen, Maryland, had been one of his successors. I may remark, in passing, that the parish of Forest Glen commands much interest, not only on account of its age, but from the fact that the first Bishop of Baltimore once attended to it, and that in its venerable cemetery Archbishop Carroll's mother lies buried.

To return to Newport, I find that the Rev. F. X. Bischoff, then assistant at St. Augustine's, Washington, and now pastor at Brightwood in the District of Columbia, besides two Jesuits from St. Thomas Manor, Fathers Broderick and

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Rodock, were also present at the celebration with which the parish of Newport recalled its two hundredth anniversary. The missions of Newport and Cobneck were, at that time, united under one pastor. They have since been divided. They formed one of the largest parishes in Southern Maryland, and, even separated as they are, remain of no inconsiderable size. A very large proportion of the population of both is of the colored race, many of the older ones having been slaves in the county where they now have their homes. They are a people thoroughly Catholic, and loving the religion they, or their fathers, received from their masters, under the care of the good Jesuit Fathers. In fact, I believe that the majority of the population in Charles County is Catholic. I have the most edifying memories of the good people of Newport and Cobneck.

Wandering through the old Newport cemetery, and thinking of the past. I became interested in the history of the parish. With the assistance of the works of my unforgotten friend, the historian of the Catholic Church in the United States, the late Gilmary Shea, and of a lecture delivered in St. Mary's Church at Newport by Rev. E. I. Devitt, S.J., I gathered a few facts which I pieced together in a paper, published soon after in a Baltimore monthly that has since gone out of existence. The original manuscript I deposited with the Catholic Historical Society of Philadelphia. I had entirely forgotten it, when, quite recently, my attention was drawn to it, and, at the suggestion of the Editor of the Records. I undertook to revise it. flection, I decided to compose a new paper, citing from the manuscript in question, and quoting myself.

The lonely village of Newport is situated in the southern portion of Charles County, about eighteen miles from Rock Point, where the waters of the Wicomico mingle with those of the Potomac. It lies in the heart of an agricultural district, where the tobacco leaf flourishes. The name is misleading; for nowhere in the vicinity is there the slightest indication of anything resembling a harbor, the only water in the neighborhood being the insignificant rivulet known as Gilbert's Run, the outlet of which is in the Wicomico. But the present Newport does not stand upon the old site which was near the river, at that time navigable for vessels of considerable size. The village lies about six miles from Lothair, the nearest railroad station, on the Popes Creek line, the principal railroad of the county, there being only one other road, a small line connecting Brandywine in Charles, with Mechanicsville in St. Mary's County.

In my original manuscript I read:

"The land where Newport lies belongs to one of the regions first colonized by Englishmen in what is now the United States, and the names of many of its inhabitants, the Brents, the Neales, the Lancasters, carry us back to the days when the Ark and the Dove sailed up the Chesapeake, to land their Catholic pilgrims upon the shores of that portion of Virginia granted by Charles I to George Calvert, first Baron of Baltimore. There were laid the foundations of Catholicity in British North America, and, as I pen these lines in the parochial residence attached to the church at Newport, while the silence of night broods over this lonely region, visions out of a distant past arise before me, and I seem to behold the heroic figures of the early Jesuit missionaries who watered this land with their sweat.

"The mission of Newport is one of the oldest in the United States. Unfortunately, the historic records we possess of the pioneer days of Maryland Catholicity are meagre in the extreme, so many valuable papers having perished in the flames which, at various periods, wrought havoc among the Jesuit missions in lower Maryland. Yet the few that remain allow us to draw the outlines of the missionary field traversed by those heroic men who cared more for the

salvation of souls than for transmitting to posterity the record of their achievements. "On March 25th, 1634, the first Mass in Maryland was celebrated on St. Clement's Island, and the colony was founded. Of the first town established by Leonard Calvert only the site remains, while the body of its founder lies in an unknown grave in the ground where old St. Mary's stood. Here the first Catholic chapel was erected, and here the Jesuit Fathers. Andrew White and John Althans, began to exercise their ministry among the Catholics whom they had accompanied from their home beyond the seas, as well as among the savage children of the forests. By the year 1636, there were four Jesuit priests laboring in Maryland, and, the following year, the number of these was augmented by the arrival of Father Thomas Coply, known also as Philip Fisher, and of Father John Knolles. The latter soon succumbed to the climate, dving about 1637. Missions among the Indian tribes on the banks of the Potomac and the Pautuxent, conversions of the natives, untold hardships of the missionaries. and opposition on the part of the secular authorities, characterize this first period of the Catholic missions in Maryland. Of the priests who died during those years no stone is left to mark their last resting place; but we may believe that angels guard their bones.

"Toward the close of the seventeenth century, a great change had come over Maryland. The Stuarts had fallen, and the Protestant William of Orange sat on the throne of England. Catholicity in Maryland had now to pass through the crucible of a bitter persecution, and it was only among innumerable difficulties that the missionaries could labor in the Lord's vineyard. The foundation of the mission of Newport belongs to this period. The first mention of it occurs in 1697, when a small chapel, 40 feet by 20, was erected. The Jesuit Fathers, William Hunter and Robert Brook, then resided at Port Tobacco, one of the oldest stations

of the Jesuits in Maryland, and from here they attended to the wants of the Catholics at Newport. About a mile and a half from this place, lived at the same time, Rev. Basil Hobart, O.S.F., one of a small colony of Franciscans who had been sent to aid the Jesuits on their missions. He had been laboring in Maryland since 1674. His death occurred in the colony in 1698, but of his tomb, I believe, no trace remains. I have sought in vain among the gravestones in the old cemetery of the Jesuits at St. Thomas' Manor, for something that might tell me of the pioneer priests of the seventeenth century, but every trace of them has vanished, the oldest tombstones bearing no date more remote than the eighteenth.

"St. Thomas' Manor, which was for a long time one of the principal centres of Catholicity in Southern Maryland, is delightfully situated on a bluff, overlooking Port Tobacco Creek. Standing on the steps to the rear of the venerable mansion where the Jesuits still reside, your eyes wander over the broad expanse of the Potomac into which the waters of the creek flow. Across the river the shores of the Old Dominion cast their shadows over the placid waters in which numerous small craft are gathering the oyster, one of the most relished of Maryland's products.

"The cornerstone of the sacred edifice attached to the old Jesuit Residence, was laid by Archbishop Carroll before the nineteenth century was born, and in the little graveyard repose some well-known sons of St. Ignatius, such as the Neales, the Barbers, and others who have labored on the Maryland mission. Father William Hunter, superior of the Maryland Jesuits, whom we may regard as the founder of the mission of Newport, died in 1723, but no stone remains to mark the spot where he awaits the resurrection.

"The Catholic population in Maryland was at this time almost entirely rural, consisting of the owners of plantations with their slaves. Mr. Carroll had a private chapel in his

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house at Annapolis, the one at present occupied by the Redemptorists, but in only one town, namely Frederick, was there a priest's house. In the middle of the eighteenth century, we find Father Joseph Mosley, S.J., laboring at Newport. "You must not imagine," thus he wrote to his brother, a priest, in England, "that our chapels lie as yours do, they are in great forests, some miles from any House of Hospitality Swamps, runs, miry holes, lost in the Night, as yet and ever will in this country attend us. Thank God, we are all safe yet. Between three and four hundred miles was my last Christmas fare on one horse." This good priest died on the Eastern shore of Maryland in 1787.

"In 1785, it appears that the Rev. Henry Pile resided at Newport. The Society of Jesus was at that time suppressed, but the ex-Jesuits continued their labors in Maryland, under the jurisdiction of the Prefect-Apostolic, the Very Rev. John Carroll. The Rev. Henry Pile was among the priests who assisted at the Synod convoked by Bishop Carroll, shortly after his consecration. The body of this good missionary lies in the old graveyard at St. Thomas' Manor, where I beheld his tombstone, some time since. Henry Pile was a descendant of Hon. John Pile, a Privy councillor in the first government of the colony. He was born in his family manor of Salisbury, or Sarum, near Newport. Like so many of the sons of Maryland Catholic families, he entered the Society of Jesus in Europe, and returned to America in 1784. He died at St. Thomas' Manor in 1813. Father John Henry was at Newport from 1808 until 1812. Father Sylvester Boarman, a native of Bryantown, Charles County, Maryland, another member of the Jesuit order, was stationed there probably after Father John Henry, and he died there in 1812. I have been unable to locate his grave. It is to be found neither at Newport, nor at St. Thomas. Fathers Epinette and Carey were at Newport, from 1818 to 1820. From 1821, until 1823, the mission was served by Father Henry Verheyen, a young Belgian priest, who had made the Peninsular campaign under Napoleon. He died at St. Thomas in 1823.

"The parish of Newport continued to be attended by Jesuits from St. Thomas' Manor until 1882, when it passed into the hands of secular priests. Among the members of the Society of Jesus who, during the course of the century, have labored here, were Fathers Sacchi, Lilly, Mudd, Moore, Kroes, Power, Vetromile, Gacciarini, Wiget, Vicinanza, McAtee, Meurer and Mandalari.

"The present church, a brick edifice, faced by a wooden tower, was built in 1840. Its shadow falls upon the venerable burial ground, where scions of some of the oldest Maryland families repose, side by side with those who in life were their slaves. The oldest tombstone in the rustic cemetery bears the date of 1790."

Thus far my old manuscript, to which I cannot at present add any historical data. I have not seen Newport since it was written, but whatever changes may have occurred there, its history remains.

There is many another "Historic Corner of Old Maryland," around which cling the memories of a bygone age, memories redolent of the Church, and its devoted servants. Besides St. Mary's County where the Jesuits still labor, we find everywhere evidences of the work of these pioneers of Catholicity in Maryland; but, as the old manuscript before me deals entirely with Newport, and neither leisure nor knowledge is, at present, at my disposal, I must limit this paper to Newport, an "Historic Corner of Old Maryland."

HISTORY

OF THE

CHURCH OF SAINT JOHN THE EVANGELIST, PHILADELPHIA.

DEDICATED APRIL THE EIGHTH, 1832.1

BY MARTIN I. J. GRIFFIN.

"Who is there that has ever been associated with St. John's, whether as priest or layman, who has not become strongly attached to this venerable parish church? Its history and the context of its history have been such, indeed, as to endear it to every Catholic heart within our city." So said its present rector, the Right Reverend Monsignor Nevin F. Fisher, in his inaugural sermon, on Sunday, 29 December, 1901, the day the parish celebrates the patronal feast of St. John the Evangelist.

Our purpose, then, is to narrate here some fragments of the history which, with countless incidents unrecorded, save in memory, have embalmed St. John's in the hearts of Catholics, not only as a "gate of Heaven and the place where His glory dwelleth," but as a holy sanctuary where in truth God the Bountiful has said to all who in humility have prayed therein: "My eyes shall be open and My ears attentive to the prayers of him that shall pray in this place, for

¹This important paper was prepared by its author as a commemoration of the seventy-fifth anniversary of the dedication of St. John's church, 8 April, 1907.

I have chosen and sanctified this place, that My Name may be there forever, and My eyes and My heart may remain there perpetually."

St. John's Began at St. Joseph's.

St. Joseph's little chapel "down Willing's Alley" is the mother-church of all the early churches of Philadelphia, and the church of St. John the Evangelist is a direct outgrowth of old St. Joseph's. Its founder, the Rev. John Hughes, was pastor of St. Joseph's, when, on St. John's day, 1830, he was given authority by the Right Rev. Francis Patrick Kenrick, coadjutor but acting bishop of the Philadelphia diocese, to build St. John's. Its lay organizers were members of St. Joseph's congregation. The meetings to promote the work were held at St. Joseph's.

THE BUILDING OF ST. JOHN'S THE OUTCOME OF THE EVILS OF THE TRUSTEE SYSTEM.

"Our church was happy in the twofold motive that led to its construction; for, first, it was built for the preservation and propagation of Catholic truth, and, secondly, it was also intended as a measure looking to the promotion of Catholic peace and concord within the City of Brotherly Love," said Monsignor Fisher in his inaugural sermon.

Catholics of to-day know, by record or tradition, of the controversies—yes—the disturbances even unto rioting, attendant upon trusteeism at the Church of the Holy Trinity more than a century ago, and at St. Mary's, nearly as long ago, and which continued, with more or less vigor, down to the advent of Bishop Kenrick in 1830. St. Mary's had passed through ten years of agitation and warfare, with disastrous results that are still apparent at the present day.

It concerns not our present purpose to do more than refer to the troubles of the Church occasioned by the trustee system, and to the conflicts between clergy and trustees as well as between the adherents of both, because Father Hughes's motive, beyond the religious need of the locality, was to have a church free from the trustee system.

"This church, St. John's," said Mr. Mark Antony Frenaye to the writer, on the evening of 13 December, 1867, "was built to destroy the trustee system—a system of Protestantism by which men not only seek to govern in the temporal affairs of the Church, but endeavor to assume the spiritual direction also.

"The trustees of St. Mary's," continued Mr. Frenaye, "did all they could to prevent the erection of St. John's. A meeting was held at St. Mary's parsonage, at which Mr. Joseph Dugan, one of the trustees of St. Mary's, attended. I was present. Mr. Dugan was much excited and walked up and down the room, and with his hand closed, shook it at me and denounced me as 'a speculator.'"

After the meeting, Mr. Frenaye counseled the Rev. John Hughes, who had undertaken to build St. John's, to continue in his purpose.

"I placed at his disposal \$40,000," said Mr. Frenaye, "which was secured by bonds deposited at the United States Bank."

As money was needed, Father Hughes gave his note, which Mr. Frenaye endorsed and the cash was readily obtained.

While Mr. Frenaye's testimony may be regarded as establishing the fact that "St. John's was built to destroy trusteeism," it is, nevertheless, of record that when it came to collecting funds for the carrying on of the work, this "destroying trusteeism" argument was not used as an active agent to induce subscriptions, and that, whenever the subject came up for consideration, no special aversion of the people to the trustee system in connexion with this church was manifested. At the meeting, held on the 19 September, 1831, at old St. Joseph's, Mr. John McGuigan, who had been appointed collector of subscriptions, "denied on be-

half of the subscribers any dissatisfaction as to the church being managed by trustees."

So, while the intent of Bishop Kenrick and Father Hughes and others, like Mr. Frenaye, associated with them, was to have a church without trustees, the contributors cannot be said to have been moved to any great extent by a concord with the moving thought of the projectors—but rather that they gave freely, as Catholics have ever done, to erect another temple to the glory of God, for the promotion and propagation of the Catholic faith, and the welfare and convenience of the people—just to "build a church", irrespective of the method of the management of its temporal affairs.

THE DAY OF THE BEGINNING.

"How happy was our Church in the selection of her titular and patronal Saint, who was at once the great evangelist and apostle of Catholic truth, and, at the same time, the great master and counsellor of Christian charity."

On St. John's day, 27 December, 1830. Bishop Kenrick gave the Rev. John Hughes, pastor of St. Joseph's, documents authorizing him to build a church in the western part of the city. The day, the feast of St. John the Evangelist and also the patron saint of Father Hughes, determined the name of the church. The feast that year was on the day after Father Hughes announced to St. Joseph's congregation his appointment and solicited donations. None came that Sunday. On Monday he waited at home to receive subscriptions; but he waited in vain. On Tuesday he was likewise disappointed. He began to feel discouraged. On Wednesday a servant-woman called upon him. "This is the first day, Father," said she, "since you spoke to us on Sunday, that I have been able to come out. I have brought my contribution for the new church." The sum was three "levies," that is, thirty-seven and a half cents.

"I took the money," said Father Hughes, "ran to my bedroom, and, throwing myself upon my knees, thanked God that the work was done. From that moment I never had a doubt of the success of my enterprise."

He called meetings of the congregation during January and February, at which measures were adopted to advance the project. Ground was secured early in February, as we learn from his letter of 14 February, 1831, to the Rev. Doctor Purcell of Mount St. Mary's College, Maryland, to whom he wrote that he had "undertaken to build a church in the western part of the city." "I had dallied a long time on the brink," he said, "weighing the consequences, but then finally made the plunge. I have engaged a lot on Thirteenth [Street] between Chestnut and Market. It is 97 feet front on Thirteenth, by 156 deep; but has the advantage of three fronts—affording a site for the Sisters with their orphans, and day school for female children. I have a prospect also of having connected with the church a Catholic school for boys, which is very much wanted. The ground will cost about \$13,000. The church is to be under the invocation of St. John the Evangelist, the documents authorizing its erection having been given by the Bishop on the festival of that Saint."

It was not, however, until 7 March that the committee reported to a meeting held at St. Joseph's.

REPORT OF COMMITTEE ON SITE.

The Rev. John Hughes was chairman of the committee, and John P. Owens, secretary. The following lots were offered and examined:

- 1. Lot northeast corner of Spruce and Eleventh streets —198 ft. on Spruce and 150 ft. on Eleventh. Price \$30,000. Rejected: "Beyond our views and rather too far south."
- 2. Lot Twelfth below Walnut Street—east side, 80 by 188 ft. Price \$12,000. The committee "would have decided

upon this lot, but it could not be obtained without restrictions to which they deemed it was inexpedient to agree."

- 3. Southeast corner of Walnut and Broad—100 ft. on Walnut by 200 on Broad. Price \$20,000. "Too expensive," was the decision.
- 4. Northeast corner Broad and Walnut—160 ft. on Walnut and 72 and 100 on Broad. Price \$15,000. "Too high and not well suited for the purpose."
- 5. The committee reported that the Rev. John Hughes had purchased a lot on the east side of Thirteenth street between Market and Chestnut streets, 97 ft. on Thirteenth by 156½ in depth; bounded on the south by a 30 ft. street [Clover] and North by a 20 ft. street [Leiper]. Price \$14,008.33. "The lot is secured from intrusion by neighboring buildings on the north, south and west sides. It is situated more centrally than any of the other lots; it is rapidly improving and yet sufficiently retired for the purpose and it is considerably lower in price than other lots of same dimensions."

At a meeting of Catholics held at St. Joseph's Church, 7 March, 1831, at which Doctor Nancrede was chairman, and William Whelan was secretary, the Report of the Committee on Site was read and approved.

The lot selected was thought by many, to be "too far west." Nevertheless, after the church had been opened for service "a month did not pass," said Father Sourin, fourteen years afterwards, "before St. John's was crowded." He added, "and it continues to be so to this day," a statement the present rector can well repeat more than sixty years after his predecessor had so spoken, although the parish has been, year by year, becoming more of a business and less of a residential district.

The ground on which the church, rectory, and school stand, was purchased by Mr. Frenaye. It was at the time used as a marble yard. Shortly after this purchase, Mr.

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Frenaye informed the writer, the property directly opposite, running from the small street (there until a few years ago, when it was taken into use by John Wanamaker's Grand Depot) to within a few house lots on Market Street, was offered to him for \$14,000. To-day it is worth millions of dollars.

We get a glimpse of the character of the neighborhood, by the complaint of "A Democrat of the Old Stamp," who, in the Daily Advertiser of 14 April, 1832, protested against the burning of bricks on Girard's Square (Eleventh to Twelfth streets, Chestnut to Market streets), as it seriously annoyed the neighbors. He asks: "Who is to authorize such a nuisance? Are Councils equal to it? Has the Legislature in its late Acts relating to Girard's Will, legalized it? Whence this power and who are the Actors?" The Daily Chronicle also condemned the introduction of such a nuisance by the grasping and avaricious.

To come back to our story. At the meeting held on 7 March, 1831, John P. Owens and George W. Edwards were appointed to take the names of subscribers. Thanks were tendered to Mr. M. A. Frenaye for his liberal subscription of \$5000. A committee of twelve was appointed to superintend the collections. Those named were: The Rev. John Hughes, Doctor Nancrede, M. A. Frenaye, M. Felin, John P. Owens, Robert Ewing, William Ryan, John Maitland, Wm. Whelan, John McAran, Mr. Maher, Mr. McCloskey, Thomas Maguire and Timothy Desmond.

In the manuscript record the names of Patrick Mealey, Charles Johnson, Sr., Denis McCredy, Lewis Ryan, and Arthur St. Nicholas, are erased.

This Committee of Superintendence met on 9 March, 1831, at St. Joseph's, Philadelphia. Father Hughes presided and Mr. William Whelan was secretary. The Messrs. M. A. Frenaye, John P. Owens, Dr. Nancrede, Timothy Desmond, Wm. Ryan and the Rev. M. Donohoe

were recorded as being present. They appointed the following Local Committees:

- 1. McAran, Shannon, Maher: West of Broad street between Spruce and Vine streets,
- 2. Gillespie, Mr. Cahill, John Snyder: South of Spruce and West of Tenth street.
- 3. Mr. D. Millon, Dennis Sweeny, Bernard Rey: Southwark from Tenth to Fourth street.
- 4. Mr. Higgins, James Keefe, Mich. Cavanaugh, Paul Durney, Peter Woods, Philip Reilly: Southwark toward the Navy Yard.
- 5. P. G. Nagle, Mr. Tisdal, Mr. Doran: city from south of Market street and east of Fourth street.
- 6. William Whelan, Dr. Nancrede, Robert Ewing: city: Fourth to Tenth street.
 - 7. William Ryan, Mr. Duffy, Edward Tracy: Tenth to Broad street.
- 8. William Cavanaugh, George Edwards, Mr. McCloskey: North of Market street and west of Tenth to Broad street.
- 9. Martin Murphy, Lewis Laforge, Cornelius Hughes: North of Market street, Tenth to Fourth street.
 - 10. Mr. Burk, Mr. Ryan, Mr. Brulte: Fourth to Delaware.

On 21 March, 1831, a general meeting was held at St. Joseph's. Dr. Nancrede presided, and Mr. Whelan was secretary. Father Hughes spoke on the success of subscriptions and the fair prospects. John P. Owens moved that the list be handed around. George P. Edwards and John P. Owens were named for that duty. About \$500 was then subscribed. It was agreed that the first instalment should be paid at the next meeting.

On 29 March the Building Committee met. Father Hughes, M. A. Frenaye, Dr. Nancrede, John P. Owens, Wm. Ryan and Mr. Whelan composed this committee. Proposals were received and approved, and Boyle & Dougherty received the contract to dig the cellars. Mr. Wright was chosen master carpenter next day at noon.

On 5 April, 1831, this committee made the following appointments:

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Stone Mason, James Kelley Bricklayer, Jacob Simmons Brickmakers, J. & I. Snyder Supplying stone, Mr. Clark Supplying sand, Mr. McKinney; team load \$1. Supplying lime, Mr. Rortlney (?)

Messrs. Owens, Ryan and Whelan were deputed to contract and take security from all supplying material. Proposals for marble work were invited. Next day 6 April, Mr. Struthers' offer for marble was accepted at \$1 per running foot. It was agreed that the Gothic work and plan for interior of church be dispensed with.

On 19 April, 1831, another general meeting was held at St. Joseph's. Dr. Nancrede and Mr. Whelan were the officers. Father Hughes spoke and nominated John McGuigan as Collector of Subscriptions. The subscribers paid in \$607—" the meeting being thin." Father Hughes proposed that the manner of disposal of pews should be according to amount subscribed. This was agreed to, on motion of Mr. Haley. Mr. Whelan was appointed to receive applications for pews on the Sunday after the corner-stone was laid.

The Building Committee again met on 5 May, when Denis Murphy was appointed blacksmith. It was then agreed also that the painting should be done in equal parts by Mr. Desmond and Mr. Shannon. Mr. Van Horn proposed to do the carving work.¹

On Friday afternoon, 6 May, 1831, the corner-stone was laid by Bishop Kenrick, assisted by the Rev. John Hughes and the Rev. T. J. Donahue, of St. Joseph's; the Rev. William and Nicholas O'Donnell and Michael Hurley, of St. Augustine's; the Rev. Jeremiah Keiley, of St. Mary's, and the Rev. George A. Carrell, of Wilmington, Del. That the

¹ He had done the carving at St. Mary's at the time the church was enlarged, in 1810.

ceremony took place on Friday was no doubt because the clergy could not be away from their churches on Sunday.

The Jesuit of Boston, 2 May, 1831, in its account of the laying of the corner-stone, said:

May Heaven prosper the undertaking! May order and peace perpetually reign among them!

The Philadelphia Diocese ought to have been the garden spot of the American Church. May it henceforth become so, and its future productiveness of good amply compensate for the loss occasioned to religion by the ever memorable storm that formerly swept over it.

Messrs. Boyle and Dougherty, contractors, went on with the digging of the cellar, and Mr. Kelley, the stone-mason, laid the foundation walls during the summer.

On 4 August, 1831, The Building Committee met in the Rev. Mr. Hughes' room at St. Joseph's. Those present were: Father Hughes and Messrs. Frenaye, Nancrede, Ryan, Whelan. They discussed whether the end gallery had been carried too far into the body of the church, and whether it should be curtailed or not. On vote being taken, Messrs. Hughes, Frenaye, Ryan, and Whelan voted for its continuance in its present shape. Doctor Nancrede voted for taking it down. They likewise debated the question of finishing the end of the side galleries in the east end where a vacancy stood. No record appears as to the decision; but it was probably laid over until the next meeting. It was also resolved that application be made to Mr. de Richards and others for iron pipes.

The Committee met again on 15 August in Father Hughes' room. Present: Father Hughes, Messrs. Nancrede, Frenaye, Ryan, Whelan, and Rodrigue. It was resolved to have fourteen columns of iron pillars of 800 pounds for the church floor and of 500 pounds for gallery to the ceiling for basement floor.

The resolution to continue end gallery as passed at last

meeting, was, on motion of Mr. Frenaye, reconsidered, and it was resolved to take it down.¹

Next day, 16 August, Doctor Nancrede, and Messrs. Frenaye and Whelan met. Mr. Owens reported examination of pillars of Franklin Institute, Musical Fund Hall, and reported in favor of the pillars. They agreed to the plan, potted pipes of about 8½ inches in diameter.

On 19 September, 1831, another general meeting of Catholics was held at St. Joseph's. Major [John] Maitland presided, and William Whelan was secretary. Hughes addressed the meeting and moved that further efforts be made to collect funds. Mr. McGuigan, collector, denied on behalf of the subscribers any dissatisfaction as to the church being managed by trustees. A committee to make collections was appointed as follows: Father Hughes. Major Maitland, William Ryan, John P. Owens, who were given power to name smaller committees for different districts. A committee of two was appointed to acknowledge donations from Mr. Caldcleugh and Count * John Gilman contributed \$5. Other contributors whose donations are recorded were Captain Patrick Hayes, nephew and heir of Commodore John Barry, \$50; Ignatius McDonough, \$150; the Messrs. Fontanges, \$100; James M. Clarke, \$100; John Hughes, \$100; James McCord, \$5; Hugh Quin, \$5; Michael Devine, \$5; Thomas Rafferty, \$5; Patrick Mc-Donald, \$5; John Maitland, \$25 (to be increased) and Dominick Kelne, \$25.

In September of this year Father Hughes wrote to Dr. Purcell, who had inquired about the new church: "It would have have been difficult to have paid [him] a greater compliment" [than by inquiry], he writes. "It will shame

¹ Doctor Nancrede who alone voted at the last meeting to take it down, was not present at this meeting, but Mr. Rodrigue appeared as a new member.

² The MS. is indistinct. It may read Swenlaus.

the Quaker Meeting; make all the Bishops of all the churches jealous; cause those who gave nothing toward its erection to murmur at its costliness, and those who did contribute, to be proud of their own doing. Whilst it will make the Protestant wish it were his; it will expose the godly Presbyterian to the danger of squinting in his efforts to look the other way as he passes.

"The roof is raised and we shall have services in it about Christmas. As a religious edifice it will add to the pride of the city. There are crowds who go to see it every day, and the leading Protestants and infidels proclaim it is the only building in the place that is entitled to be called a church, 'inasmuch as its appearance indicates its use and there is no danger of mistaking it for a work shop.'"

At the end of the month the indefatigable first pastor was summoned to the deathbed of his mother at Chambersburg, Pa. The change in route of travel from Philadelphia to Chambersburg is illustrated by the way Father Hughes journeyed. He left Philadelphia by steamboat, got to Baltimore at 2 o'clock in the morning, and took stage to Chambersburg, where he arrived at 7 p. m. In the pastor's absence the Rev. J. J. O'Donoghue attended to his duties at St. Joseph's.

Three years later, the enthusiastic pastor of St. John's modified his views as to the grandeur of the church he was building, and awarded the palm to St. Paul's in Pittsburg, which he had assisted in dedicating. Perhaps during these three intervening years the good people of Western Pennsylvania had improved on St. John's plans knowing of its architectural beauty and decorative excellences as projected by Father Hughes. But St. John's, in comparison with St. Joseph's, St. Mary's, St. Augustine's, or Holy Trinity church, all of them of "plain architecture," seemed to be of "almost unparalleled grandeur, and the expense something prodigious." Remarks the biographer, Hazzard: "It re-

quired all the energy of Father Hughes and all the generosity of Mr. Frenaye to prevent the work from being stopped for want of funds."

Writing to his sister Angela, on 15 December, 1831. Father Hughes said: "The new church will be finished. I hope, by Easter. It bids fair to be the handsomest in the United States. In point of grandeur it is not, of course, to be compared with the Cathedral of Baltimore, but as far as beauty is concerned it will exceed it. I have a place designed in the plan, for the Sisters and orphans, exclusively. And if you should ever be sent on the Philadelphia mission, you will find your seat prepared."

On 13 June, 1838, the Rev. John McGill, who, from 10 November, 1850, until his death on 14 January, 1872, was Bishop of Richmond, Va. was in Philadelphia on his way to Rome. He wrote to his father:

I must confess myself disappointed with respect to the church built by Mr. Hughes. I had heard so much of it that I expected to find something surpassingly fine. It is commodious, large, and highly ornamented, but has some glaring defects. I should by no means be willing to exchange our Bardstown cathedral for it, although the latter had the advantage in some things, but the new church built by Mr. McElroy in Frederick is decidedly superior.

THE YEAR 1832.

Father Hughes, writing to the Rev. Doctor Purcell, on 21 February, 1832, invites him "in view of the probability that the theological department of Mount St. Mary's would be closed," to come to Philadelphia, and "have the glory of the institution of the diocesan seminary."

There is [he continues] adjoining the new church, a building which will suit admirably, both as to location and internal arrangements. You may either rent or purchase it. I will have means provided, without your being obliged to furnish them in advance. After en-

¹ This exuberance of delight with the church he was building is, of course, pardonable. To love one's work is the best incentive to endeavor.

joying this building and its advantages for a few years, you will be able to dispose of it at a considerable profit, and to remove, if you wish it, to some favorable place in the neighborhood of the city, with the advantages of an established school and reputation.

The new church will be opened for divine service on Passion Sunday, and I find that for a time at least I shall have to discharge the duties of the pastorship solus. At first it was understood, in my mind at least, that my present colleague would accompany me, but Doctor Kenrick has determined otherwise. The consequence is that I shall be left alone to bear a burden which will be too heavy for me.

Now, if the ruling powers will have it so that you cannot be better employed after the 25 September, 1832, what would you think of coming to join me? Or, if you would not, whom would you recommend? A man of sound but not enthusiastic piety; mild in his temper; honest, open and sincere in his disposition . . . capable of writing and pronouncing well his sermon, who does not think himself privileged to "talk" nonsense in the name of the Lord. . . . I have reason to believe Bishop Kenrick would put no obstacle in the way of my desire in this matter.

The new church is verging towards its complete finish in the interior. I received a letter to-day from our representative in Congress, which says that the Committee will report favorably on the duties of the articles imported—about \$350.

The Haroldites are mad to think that such a church could be built not only without their aid, but in spite of their opposition—and so costly, too!! They had anticipated a triumph in seeing the work stop—and they have been disappointed.

In a letter to the Rev. Doctor Bruté, at Mount St. Mary's, 21 February, 1832, Father Hughes said:

The new church progresses rapidly, and will be opened on Passion Sunday. Mr. Powers is to preach the opening sermon. I would have asked Bishop Kenrick; but the fact is that he does not seem to understand what suits on such an occasion. He, however, expressed his entire approbation, which I was careful to obtain before I invited Mr. Power.

Everything is provided for the new church, down to the cruets and towels for the altar—except a small crucifix, the figure of which should be about 12 to 19 inches, to suit the place it has to stand. Have you, or could you procure for me this essential article? I have sent to Bishop Dubois for it, and he sent me one in bronze, but it is too small. Joseph Bonaparte has made us a present of a "Flagellation of Christ" by Hannibal Carracci, which, I am told by judges, would fetch 1000 guineas in London. An Italian, a Roman artist, is decorating our sanctuary, for the purpose of showing advantageously the power of

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his pencil, without any expense to us. A French sculptor also has made a model of an angel, from which we have taken six castings, to stand in so many arches of the ceiling, which have been left for them in the Architection. Clouds rising from the caps of columns on the pedestals. The effect will be fine. In a word, God seems to have brought forth facilities for the perfect accomplishment of the work, which even the most sanguine could scarcely have anticipated. Everything is quiet.

Father Bruté replied 12 March, 1832: "I have heard from all quarters of the great success that God grants to your noble undertaking. The details you gave me are of the most pleasing nature."

Joseph Bonaparte, who presented the "Flagellation of Christ," was the exiled King of Spain, known while he lived in Philadelphia and at his estate at Bordentown, New Jersey, as the Count de Survilliers.

In 1824 and later the Count lived in the Dunlap House on Twelfth street below Market street, the site now covered by the Snellenburg Store.

Until the fire at St. John's in 1899 the picture hung over the southern gallery's eastern wall. It is now at the western end of the church.

It was Signor Monachesi, whose paintings adorn several of our churches, who ornamented the sanctuary, as a voluntary offering. The other portions of the edifice were embellished by the same artist, whose only compensation was a voluntary contribution from the congregation in December, 1832.

An interesting incident in the career of Father Hughes may be mentioned here. Stephen Girard died 3 December, 1831, bequeathing two million dollars to found his famous College which clergymen are forbidden to enter even as visitors—perhaps in all the world the only place where the mere fact of being a minister of religion debars admission. This, too, in a Christian land: The publication of the will of Girard provoked discussion. A correspondent of the



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"Pennsylvania Whig" had charged the clergy with assailing Mr. Girard's memory with the tongue of slander and the shafts of ridicule. Father Hughes replied in the "United States Gazette" of 25 February, 1832, attacking the will. To those who said Girard had a right to attach to it whatever conditions he thought proper, he said: "True, he might have required that each boy on entering must have a piece of his ear cut off, and even then two millions would secure him an apotheosis with such writers."

THE OPENING.

Father Hughes, while overseeing the building of St. John's, lived at St. Joseph's, and there ministered to the people until his new edifice was ready for occupancy. His last service at St. Joseph's, was on Sunday, I April, 1832, when he spoke his farewell.

The following Sunday, 8 April, the dedication of the new church took place, Bishops Conwell and Kenrick participating. It was the last special public ceremony in which "the old Bishop," Doctor Conwell, participated whilst in the enjoyment of his eyesight. During the following August he became blind.

Many Protestants were present at the ceremony, as Father Hughes had expected. He anticipated also a generous contribution from these visitors.

The Rev. Doctor Power of New York, Vicar General of Bishop Dubois, an eloquent preacher and public controversialist, had been invited by Father Hughes to preach, in preference to Bishop Kenrick, who, he feared, as was said above, did not "understand what suits on such an occasion." To his consternation, however, Dr. Powers, taking for his text "The marks of the true Church," preached a bitter, polemical discourse. At the end of the service, Father Hughes approached the preacher, shook hands with him heartily, and exclaimed, "My dear Sir, you have ruined

me!" However, whilst the sermon caused some irritation and provoked controversy, its bad effect on the collection was but little, if any, as the sum of \$850 was contributed.

That the dedication was an event of public interest is shown by the announcement in Poulson's American Daily Advertiser of 11 April, 1832: "We are requested to state that, for the gratification of the public St. John's Church on Thirteenth street will be open every day this week from 12 to 2 o'clock."

Commenting on St. John's, the writer who signs himself "Penn" in the *Evening Bulletin* said in the issue of 1 October, 1900:

St. John's was the first of the Catholic churches in Philadelphia to take on something of the embellishment common to the churches of Europe. Congregations like St. Joseph's, St. Mary's St. Augustine's, and the Holy Trinity, in all which for a long time the membership included but few rich families, worshipped in edifices simple in their architecture and comparatively unadorned. But it was the spirit of the great Catholic prelate who, then in the beginning of his career, virtually brought St. John's into existence, that the offices of religion should be lifted from the obscurity of the commonplace. From the poor servant in the Dock ward who gave him her "three levvies". to the Nancredes, the Frenayes, the Reppliers, the Keatings, the Tiernans, the McGraths, the Edwardses, and the Walshes, with their thousands, he carried his persuasive eloquence. He thought that the Catholics of Philadelphia should have at least one church that would be an architectural honor to the city. There was much complaint about its cost, but the zealous priest found satisfaction in the thought that even Protestants and infidels had declared it to be the only building that might properly be called a "church", inasmuch as its appearance indicated its use, and there was no danger of any one mistaking it for a workshop!

A Fourth of July Celebration.

The Fourth of July, 1832, was celebrated in St. John's church by the organization which styled itself "The Philadelphia Association for Celebrating the Fourth of July, without Distinction of Party." The orders issued for the occasion read:

The Association will meet on the morning of the Fourth at 10 o'clock, at the Adelphi, on Fifth street below Walnut. At 11 o'clock precisely, the procession will form and move up Fifth street to Chestnut, up Chestnut to Seventh, up Seventh to Arch, up Arch to Thirteenth, down Thirteenth to St. John's Church.

Services at the Church as following:

1st. Prayer by the Pastor of that church.

and. Music: By full choir under the direction of Mr. B. Cross.

3rd. Oration by Charles J. Ingersoll, Esq.

The doors of the church will be opened at 10 o'clock.

No gentleman will be permitted to enter the church, unless he exhibit at the door a ticket endorsed by the Corresponding Secretary.

Every lady holding a ticket will be admitted.

In the afternoon there was a banquet at the Masonic Hall, where "the Rev. Mr. Hughes addressed the company in a very happy strain of eloquence."

Concerning the use of the church for this secular celebration, Father Hughes wrote to Rev. Dr. Bruté:

When I was waited on for the church, I gave no answer until I had laid their request before the Bishop, as it was made to me. He saw no impropriety in granting it, as the object was not political, but purely patriotic, and as the association is composed of the most reputable young gentlemen of the city.

The selection of St. John's was intended as a compliment to the Catholics and to the Church. I took no pleasure in granting it; but when the request was made, I believe that with the restrictions I put the grant would be less injurious than the refusal.

I am not aware that the use of a church has ever been refused or solicited, either in Baltimore or Boston. As far as I have an opportunity of judging, the increase of Catholics by conversion, is greater here than in those cities.

The platform was in the middle aisle in front of the altar, made by resting boards on the pews of either side. The Prayer at the commencement was a prayer written for the occasion, by myself.

The Prayer at the close of the celebration was that of Archbishop Carroll, read from a prayer-book.

The oration was an apology for, or rather a panegryic of Revolutions. It was foolish and pronounced so by all who heard it. But it was in its spirit such an one as might have been expected, and in this country could do no harm... On the whole, there was as much good order and respect to the place as could have been expected. But I do not mean that it shall ever be repeated where I am. Nor

would I have granted it at this time, did I not fear that the refusal would have added to the bitterness of feeling produced by the very harsh texture of an injudicious sermon some weeks before.

The celebration seems also to have attracted attention to the claims of the Catholic Church. Father Hughes wrote to Doctor Bruté that he had more converts than for a year previous. "Within two weeks there have been ten who applied to me for instruction to be admitted to the Catholic Church—all respectable—one an extensive merchant. It is the same with the Bishop."

About this time Father Hughes sent to Dr. Bruté a copy of the regulations for the church and congregation. "With regard to the confessions," he writes, "my fixing particular hours was intended to inform the people when they could calculate with certainty on finding me in the confessional—but not that I would never be there except at those particular hours . . . I am there every morning and at all times when I am wanted . . . I visit less than any clergyman in this city except one. Everybody knows I have no time, and, in fact, no inclination."

The "injudicious sermon" preached by the Rev. Doctor Power at the opening of the church in April actually had results favorable to the consideration of the claims of the Church. It is true that Doctor Powers' sermon did irritate many Protestants, and the subsequent request for the church for the Fourth of July shows only that public attention had been attracted to Father Hughes. The Rev. John Breckinridge, with whom in 1833 Father Hughes had the memorable controversy in print, and the no less celebrated Oral Discussion, in issuing the challenge to Father Hughes or to any Catholic clergyman to debate the claims of the Church, declared he did so " in part by the very unwarrantable course pursued at the Consecration of the house of worship in which you - Father Hughes - officiated." In January, 1835, this same Mr. Breckinridge could exclaim: "Poor

St. John's! It was set up for the fashionable and refined world, who wished to go to Heaven without the trouble of being holy; and the priest at the altar was supposed by some to have sprung out of a band-box."

On I August, 1832, Rev. Thomas R. Butler of Baltimore signed the Baptismal Register. He was a Philadelphian, but resided from 1832 in Baltimore. In 1836 and 1837 he was President of Mount St. Mary's College, near Emmittsburg, Maryland. In 1839 he removed to Chicago.

At the time of which we are speaking—September, 1832—Father Hughes addressed through Poulson's *United States Gazette*, a letter to the Rev. E. Ely, concerning the use of the epithet "Romish." As it occupies six columns of space, Father Hughes displayed thus early his abilities as a prolific and polemic writer. The next two years gave him ample occupation in upholding the truths of Catholicity, in opposition to the Presbyterian minister the Rev. John Breckinridge.

The Catholic Telegraph of Cincinnati, 15 December, 1832, contains the following interesting items in the form of an extract from a letter from the College of Propaganda, Rome, under date of 20 August, 1832:

I had the honor of presenting to His Holiness the plan of Dr. Rosati's new Cathedral, and that of St. John's (Phila.). The Holy Father was very much gratified with the presents, and said that he would have them both hung up in his room, to keep as memorials of these two churches; so that the Cathedral of St. Louis and St. John's [Phila.] now hang within the walls of the Quirinal Palace.¹

Father Hughes wrote to his sister Angela, in September, 1832:

St. John's is flourishing and acknowledged to be the handsomest and best attended church in Philadelphia. I trust that about the middle of November I shall have all the finishing improvements of the church, school, and dwelling completed. Until then I need not expect any respite.

¹ The name of the writer is not given.

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In November, 1832, he again wrote to her:

St. John's church goes on prosperously, but its affairs leave the pastor little time at his disposal. This will be the case for many years, perhaps after I am dead; for it is so much in debt that no small revenue is necessary to pay interest and meet expenses. It will be necessary for the pastor of this church to preach well—or to work miracles. I must depend on the former, and so study is absolutely necessary—so that with study for my sermons and the duties of the mission I shall not have a moment to myself.

This was a reversal of the method he had adopted for stress of time, since taking up the work of building the church, of not preparing his sermons. At St. Joseph's he had always done so, but he "found he made his sermons too sharp when he wrote them," says his biographer. Speaking extemporaneously, he was more apt to be conservative, and thus not likely to offend the Protestants who came to listen to him, and from whom he expected liberal assistance. But after the opening of the church he found the pastor of St. John's "must preach well or do miracles."

For some time after the erection of the church, Father Hughes was alone in the pastoral charge. He first believed, as has been said above, that the Rev. Terence J. Donoghoe, his assistant at St. Joseph's, would be sent to aid him, but Bishop Kenrick desired Father Donoghoe to undertake the erection of St. Michael's, in Kensington.

In a letter to Dr. Purcell at the beginning of the year 1832 Father Hughes described the kind of a priest he desired to have as his colleague. We again quote his words: "A man of sound but not enthusiastic piety; mild in his temper; honest, open and sincere in his disposition; one who is capable of writing and pronouncing well his sermon, and does not think himself privileged to 'talk' nonsense in the name of the Lord." In this sentence he well portrayed the character of the Rev. F. X. Gartland, who was sent to assist him in August of 1832. His first signature on the baptismal register was on 15 August. Father Gartland was frequently

left in pastoral charge, as Father Hughes several times accompanied Bishop Kenrick on his episcopal visitations.

Father Gartland continued as assistant to Father Hughes from 1833 — until Father Hughes made his last record at St. John's on 28 December, 1837, and went to New York, where on 7 January, 1838, he was consecrated coadjutor to Bishop Dubois.

Father Gartland remained pastor of St. John's, until he, too, was bade by Rome to "go up higher," and on 10 November, 1850, in St. John's, he was consecrated the first Bishop of Savannah, Ga., by Archbishop Eccleston, assisted by Bishops Kenrick and O'Connor. On 19 November, 1850, he signed the baptismal record of Anna Magdalen Taylor, an adult, as "Bishop of Savannah." On 26 March, 1845, he had first signed as "Vicar General" of Bishop Kenrick.

The Rev. T. J. Donoghoe, the builder of St. Michael's church, spent a couple of weeks at St. John's, for his name appears, 30 April, 1834, as baptizing Margaret McConnell; 4 May, Maria Divinney, and on 11 May, Margaret Kusack. On 28 October, 1834, the Rev. J. O'Reilly of Pittsburg baptized Mary McCloskey. It is his only record.

The Rev. George A. Carrell, a Philadelphian, was at St. John's on the 28 December, 1834, and baptized William James Evans, born the 20th; on the 30th he baptized Elizabeth Jordan, born the 13th of December. On 10 May, 1835, he baptized George Simon Monaghan, born the 19th of April. Father Carrell became the first Bishop of Covington, Kentucky, 1 November, 1853. He died 25 September, 1868.

In 1835, July 7th, the Rev. Alexander A. Niewiardowski, an exiled Polish priest, baptized Mary Ann McManimine. He returned to St. John's 1 December and baptized Caroline Smith, born 29 November. He seems not to have been attached to the diocese later than 1836.

On 7 February, 1836, the Rev. C. I. H. Carter baptized three infants. He was ordained ten days after Father Gartland, on 15 August, 1832. He built the church of the Assumption, Philadelphia.

At St. John's on Tuesday evening, 29 April, 1833, Mozart's Requiem Mass was sung for the first time in this country. This masterpiece of Mozart's was the last work of that celebrated composer. It was written under the impression that he was about to die and that he was writing a requiem for his own funeral. He was dead at the time of its first rendition.

The exterior of the church had not yet been completely finished; so, in October, 1833, an organization of a number of the congregation took place. They formed a "Society for the Exterior Finishing of the Church," in order that it might be made to correspond with the interior decorations. This society had a president, three vice-presidents, two secretaries, a treasurer, and twenty members of the financial committee. At the dissolution of the society, after having accomplished the object of its formation, the names of the members, alphabetically arranged, and of those who had been officers, were engrossed on parchment and deposited in the archives of the church. It could not be found twenty-five years ago, and its whereabouts still remain unknown.

On 3 July, 1833, Father Hughes married the Honorable Joseph R. Chandler, editor of the *U. S. Gazette*, and Mrs. Maud H. Jones, daughter of Benjamin Jones. Mr. Chandler, later in life, became a Catholic. He was appointed Minister to Naples by President Pierce. His memory is held in benediction in our city for his works of benevolence and charity.

On 30 August, 1833, the Rev. P. M. Costello baptized Patrick, son of Michael and Anna (Smyth) Fitzpatrick.

In September, 1833, the Rev. C. C. Pise of New York delivered a sermon for the benefit of St. John's Orphan Asylum.

The Rev. G. Whelan, on 6 April, 1834, baptized Isabella Muncy, born 31 March; on 7th—Margaret Maguire, born 17 March, and on 21 April, he supplied the ceremonies in baptism for Bernard Finigan, born 20 March, who had been privately baptized by Father Gartland.

Concerning the Baptismal Register of the church, it may be stated that the first baptism recorded antedates the foundation of the church. It is the record by Bishop Kenrick of the baptism by him, on 27 May, 1830, of Richard Meade Bache, born 16 February.

On 14 January, 1834, Bishop Kenrick wrote to the Propagation of the Faith Association, concerning the condition of the Church in his diocese. He said of St. John's:

The church of St. John the Evangelist, which Mr. Hughes, the pastor, by public generosity and particularly by that of Mr. Frenaye, a Frenchman, built two years ago, is a very elegant construction. It has cost already nearly \$50,000, of which much is still owed. It will require \$12,000 more for its completion.

In 1834 Father Hughes preached a sermon in behalf of the Polish exiles who were obliged to leave their native land after the suppression of the Polish Revolution. Two hundred and three dollars were contributed.

Father Hughes and Father Gartland labored energetically to liquidate the debts of the church. Many of the creditors were urgent in their demands, while all appeals for money with which to pay this indebtedness were but feebly responded to. Father Hughes determined to visit Mexico and collect funds to relieve his pressing necessities. For this purpose he studied Spanish for six months. "I will tell you what to do," Mr. Frenaye had said to him; "I have lived three years in Mexico; can speak Spanish, and have many acquaintances. Go to that country; I will be your pilot. The people are liberal, very liberal, and you will soon collect sufficient funds." To this Father Hughes agreed.

"We kept our purpose secret, and I engaged passage at

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New York for myself and Father Hughes. At length our purpose was made known to Father Gartland, the assistant priest, and Father Hughes informed him that he must assume charge until his return. Father Gartland was sorrow-stricken at the news, and shrank from accepting such But Father Hughes had no one else to take his place, so Father Gartland had to assume the pastoral charge. All was in readiness. We were to sail from New York on a Monday, leaving this city the afternoon previous. That Sunday came and Father Gartland celebrated the late Mass. At its conclusion Father Gartland turned to the congregation and informed them that their pastor would leave them that day for Mexico, and explained to them the object of his journey. Mr. George W. Edwards arose and volunteered to raise \$500 towards the payment of the debt, so as to prevent their pastor from leaving them. "'I will give \$500! -and I-and I!' rang through the church. I was not present in the church", said Mr. Frenaye to the writer. "but was in the house, and soon became aware of the affair. Father Gartland went to Father Hughes, told him that the money had been subscribed and that his journey was unnecessary. Father Hughes was of course gratified at the unexpected turn of events. All the money subscribed was collected."

How he undertook to go on this journey was related to the writer that wintry night, 14 December, 1867, by Mr. Frenaye. From another source it is learned that Mr. Edwards contributed \$1,000, and that twelve donations of \$500 were made, but these were probably given at the meeting of the congregation, held in the pastoral residence, after the Mass. Among those present were Dr. Joseph Nancrede, Charles A. Repplier, Michael McGrath, George Edwards, Francis Tiernan, R. F. Walsh, and Mr. Blaim. Mr. Repplier was chosen treasurer; all agreed to secure the payment of about fifteen thousand dollars of the debt then pressing,

and so pledged their faith to Father Hughes. The appeal of Father Gartland and this action of the influential members of the congregation had the desired effect. The most urgent demands were paid.

Any historical account of St. John's would be woefully lacking in narration that did not tell of Mark Anthony Frenaye, and of the great service he was to all the pastors. Mark Anthony Frenaye, for nearly forty years secretary and confidential agent of the Ordinaries of Philadelphia, having served in that position under Bishops Conwell, Kenrick, Neumann, C. SS. R., and Wood, enjoyed until his death a familiar correspondence with very many of the hierarchy and other clergy of the United States. He died in Philadelphia, 4 January, 1873, and was buried from the Holy Family (now Gesu) church in Cathedral Cemetery.

Of this worthy gentleman and christian, the deceased Dr. Shea relates that, "Having for the last twenty years [this was in 1856] devoted himself to works of charity and the affairs of the Church, may his noble old age be long prolonged for the good of religion!" 1

AUTOBIOGRAPHY OF M. A. FRENAYE.3

"Born in the Island of St. Domingue, 5 February, 1783. In 1788 taken to France by his parents to be educated: this was a failure on account of the Revolution having swept away all institutions of learning.

"The 9th of Thermidor saved his parents from the scaffold: during their imprisonment was confided to the care of a trusty domestic of the family. About three years afterwards made his first Communion secretly, religion being

¹ The Catholic Church in the United States, etc., by John Gilmary Shea, N. Y., (1st ed.), 1856, p. 238.

² A Glance at the Life of Mark Anthony Frenaye. Written at the special request of his Revd. Friend, Father Ed. J. Sourin, and given to him.

still persecuted. In July, 1802, returned to the Island of his birth; found the yellow fever raging violently, carrying off all new-comers; took it, was at the point of death, saved by a merciful Providence. October 29th, 1803, was taken by the negroes to be put to death, was saved by a colored man, an officer in the army of the blacks. January 22d, 1804, assisted by kind friends, made his escape on board a British frigate in the disguise of a midshipman, was carried to the Island of Jamaica where he was allowed to remain as a prisoner of war, and otherwise well treated.

"In June, 1806, was pressed for the militia, refused to serve, being on parole, was sent on board a prison ship in the harbor of Kingston, 4 July, same year. Released from it by superior order. Left the country and came to Philadelphia the September following. In next November found a situation as a bookkeeper to a rich silk merchant. found in him a true friend; two years after, had an interest in the concern. April 25th, 1812 changed his position in society; that step, a few years afterwards, began, by degrees to snatch from his hand the deceiving prism through which he had until then seen the world. In 1820 bought lands in Alabama, then a wild country; went there, led a very rough life, fell dangerously sick, recovered, disposed of the lands advantageously, and in 1824 left that State, went to Mexico and remained three years in successful business, but at the sacrifice of his health which he has not recovered since. Alvarado and Vera Cruz, the graves of foreigners, were the seats of his labor. July, 1827, came back to Philadelphia. went to New York, in early part of January, 1828, determined to abandon his wandering life. Introduced to Bishop Dubois, went to confession and on the 22nd of the same month (anniversary of his escape from St. Domingue) had the happiness to receive Communion, after having neglected his Christian duties for 26 years: became a new man, no longer of the world. April 28, went to France to pay a

visit to his mother (his father having died in Jamaica). May, 1829, returned to the United States with the intention of settling finally in Philadelphia. Archbishop Hughes, then pastor of St. Joseph's church, was his confessor, and when he built St. John's church, he kindly offered him a home at the pastoral residence. It was in April, 1832. Archbishop Kenrick confirmed that home that had become so happy for him. Subsequently came Bishop Gartland and the Rev. Father Sourin who were also very kind friends to him; and finally, he hopes, the Rev. Jesuit Fathers. Since 1832, under the protection of so many worthy friends, under their roof and enjoying their company, la paix du Seigneur has been his happy lot: thanks be to God and blessed be His Holy Name!

"1861, July. The Jesuit fathers having unexpectedly withdrawn in May, 1860, since that time I have happily found another friend and protector in the Rev. Father Dunn, the present pastor of St. John's, also in his assistant pastors. Amen." 1

He remained at St. John's while Father O'Reilly was pastor, until sickness required his removal to St. Joseph's Hospital.

"THE WESTERN ACADEMY."

On I August, 1834, Father Hughes made the public announcement that he had placed the "Western Academy under St. John's Church" in charge of B. Constant, former President of Mount Airy College. This college had been founded by the Rev. F. X. Brosius, and opened 16 March, 1806, as an educational institution, for all who were able to pay. He continued it until 1812, when B. Constant took the property and made additions thereto. He had pupils from St. Louis, New Orleans, the West Indies and other distant places. He continued the institution until 1825, when

¹ Records A. C. H. S. Vol. XIII.

he was associated with General A. L. Rumford. They continued it until 1834. Among the managers were Prof. Keating, M. Carty, John Leamy, Richard W. Meade, and Robert Walsh, Catholics. In later years the property became the residence of James Gowen, and later of his son, Franklin B. Gowen, President of the Reading Railroad Company.

On June 14th, 1835, Confirmation was administered by Bishop Kenrick, to fifty persons.

FIRE.

On 25 June, 1835, a disastrous fire broke out on Thirteenth street above Chestnut street. It threatened the destruction of St. John's church, the rectory, and the orphan asylum, the rear of which fronted on Clover street. All were, however, saved by the exertions of the firemen and parishioners. Father Hughes, the next day published the following:

A CARD.

The undersigned, as well in his own name, and on behalf of the congregation of St. John's and Orphan Asylum, begs leave to offer his grateful acknowledgments to those generous and noble-hearted men the Firemen of the City for their ardent and intrepid exertions in arresting the progress of the furious conflagration which occurred yesterday morning in Thirteenth street.

The roofs of the dwelling, the church and the asylum had caught slightly several times; and it is owing to the intrepidity of the firemen, aided by the prompt and hazardous efforts of other citizens, to whom he begs leave also to tender his sincere thanks, that they were preserved.

The conduct of these men is above all praise. Had they not interposed with that promptitude and energy which the crisis required, those and many others of the surrounding buildings, would in a short time have been enveloped in flames, which from their elevation and the direction of wind, blowing freshly at the time, would have produced an awful scene of ruin and desolation.

JOHN HUGHES, Pastor of St. John's Church.

The Propaganda in the beginning of the year 1836 decreed the division of the diocese, the transfer of Bishop

Kenrick to Pittsburgh, and the appointment of the Rev. John Hughes as coadjutor to Bishop Conwell. The division not being sanctioned by the Pope, the elevation to the episcopacy of the founder of St. John's was deferred for a short time, and to a See where his services were more necessary.

Father Healey of Charleston, S. C., makes record, under date of 6 August, 1836, of the baptism of Joseph McDonnell, born 14 April. On 16 August, he baptized five persons. Father Healey made no other record. He was probably on a visit to the city on his way west, as his name disappears in subsequent years from the Charleston diocese, but reappears in 1840 at St. Louis, Missouri.

The Rev. P. S. Waters was a resident at St. John's for two weeks in the March of 1837, when he administered baptism. He returned 19 November and 3 December—baptizing one on each day. He belonged to Pittsburg.

On 16 April and 16 May, 1837, the Rev. P. Reilly conferred baptism on six persons.

A PRESENT TO FATHER HUGHES.

On 28 August, Father Hughes was presented with a "beautiful piece of plate" by the Catholic members of the Union Debating Society, in recognition of his merits in upholding the claims of the Church, in the discussion and controversy with the Rev. John Breckinridge.

Where is that "beautiful piece of plate" now?

The same year, on 23, 24, and 30 April, the Rev. Anthony Bergeron performed eight baptisms. He was a visitor.

From 9 September to 23 November, 1837, the name of the Rev. E. J. Sourin appears on the baptismal register. The Rev. Thomas Heyden succeeded him on 14 January, 1838. He remained until 10 April. Father Sourin returned 2 June, 1838, and remained until 6 June, 1841; he returned 17 September, 1844, and remained until 1855 when he joined the Society of Jesus.

The cost of the ground and the erection of St. John's church amounted to about \$73,000. At the time of the appointment of Father Hughes as coadjutor to Bishop Dubois, of New York, in November, 1837, the indebtedness on the church was \$40,000, probably the amount advanced by Mr. Frenave. On Sunday, 26 November, the pastor announced to his congregation the honor that had been conferred upon him, and likewise upon them, by his elevation to the episcopal dignity. His consecration took place at New York, 7 January, 1838. In a few weeks he returned to this city, and celebrated his first Pontifical Mass On Sunday, 27 January, 1838, he preached at St. John's. a sermon for the benefit of the Ladies' Benevolent Society attached to the church. His text was "The poor ye have always with you." Over four hundred dollars were collected.

THE VAULTS.

Before 1837, a number of burials were made in the ground adjoining the church to the northward, before vaults had been provided. In that year the vaults were built, and in December, 1837, the bodies were re-interred therein. Among these were members of the families of John P. Owens, James McCloskey, Patrick O'Hara, Henry McCloskey, George W. Edwards, T. A. Gubert, Colonel Davis, Patrick M. Lane, Alexander Lopez and Alexander Darrainville.

Angelo Garibaldi, Sardinian Consul, was also of the number. The place of his interment, immediately adjoining the north tower of the church, was designated by a stone erected to his memory by some of his countrymen.

When Garibaldi, the Italian revolutionist, was engaged in his operations against the Pope and States of the Church, it was reported and believed that the stone, on which was cut a profile likeness of Angelo Garibaldi, covered the remains of the brother of the anti-papal conspirator. The body was later removed to Italy, and the stone replaced in the wall of the church. When, during Father O'Reilly's pastorship, the north wall of the church was plastered, the memorial stone was taken out, under his direction, by Mr. Joseph E. Burke, monumental marble worker, and is now at his yard at Yeadon, Delaware County, at the entrance to Holy Cross Cemetery.

The first of the newly interred to be placed in a vault was Andrew James Francis Robbins, aged five years. His body was placed in Vault No. 3. Matthew (ought to be Matthias) James O'Conway, interpreter of languages, aged 77, was, in December of 1842, placed in vault No. 19. On 30 November, 1843, Sister Mary Michaellis, aged 18, of the Orphans' Asylum, was laid in Vault No. 11. Her remains, and those of a dozen or more orphans, were later removed to the Cathedral Cemetery. On 30 August, 1844, Chevalier Chacon, Consul General of Spain, age 64, was laid in Vault No. 17. On 29 August, 1855, Christine Alexander Adolphe Durant de St. André, Consul of France, died in Burlington, N. J., and was interred at St. John's, but later removed to Cathedral Cemetery.

Vault No. I was reserved by Mr. Frenaye on 12 June, 1845, for the interment of himself, his brother Peter, and Madame Ducong and Mr. Brashear. On I June, 1846, he took vault No. 5, and gave No. I to Thomas Penn Gaskill. He directed that his brother Peter should have the use of No. 5, and those in it should not be disturbed, nor should his own body be disturbed. In November, 1855, he had made up his mind to be buried in the Cathedral Cemetery. On 2 October, 1857, he left the vault under the guardianship of the clergy, with the direction that no one in it was to be removed. On 17 March, 1859, he directed that "no body be buried in it, but his brother Peter, himself and his nephew William, if he dies unmarried." On

5 February, 1861 he records: "I have come to the conclusion to be buried in the Cathedral Cemetery—my brother alone to have the right of burial and his Catholic children—none to be removed. I hereby bequeath the said vault to St. John's Church: the clergy alone will have control of it." On 8 March, 1870, he relinquished all right of property and burial on condition that Mrs. Mary Sarah Mullin, widow of James Mullin already buried in the vault, should have the right to be buried in it. "She is my god-daughter. She will occupy the last remaining space, and after her interment let the vault be closed forever."

Witnesses: ELLEN P---; W. FRANCIS.

In vault No. 1, Thomas Penn Gaskill, who died 20 October, 1846, age 51, was interred. On 24 December, 1867, his widow died and was placed therein. Mr. Gaskill is said to have been a descendant of William Penn, the Founder of Pennsylvania.

Vault No. 2 was reserved to the clergy. In it were deposited Thomas Burke in Minor Orders, who died to July, 1842, and Cornelius McGrath, also in Minor Orders, who died 16 December, 1844. The Rev. James Brown, who died 24 June, 1847, was interred therein on the 26th. Rev. John Blox, S.J., was, on 14 January, 1860, placed in this vault. Later the remains were removed to "the Bishop's Ground" or St. Joseph's Cemetery, Passyunk Avenue and Washington Avenue. On 28 May, 1901, his remains with those of the other Jesuits there deposited were removed to Range 11, Holy Cross Cemetery, by Naulty and Welsh, undertakers, by direction of the Superior of the Jesuits. On Thursday, 12 May, 1898, the remains of the Rev. Patrick R. O'Reilly were placed in the vault. Hubert P. McPhilomy, who died 23 October, 1901, was the fourth and the latest to be placed therein.

Vault No. 4. Herein was interred, in February, 1843, the wife of Baron Maurice Bruno Blanc de Lanautte d' Hauterive.

Andrew Nebinger, who died of old age—seventy-seven years—1 February, 1857 was interred in vault No. 37.

Dr. J. G. Nancrede, who died 2 February, 1857 was placed in No. 11.

Dr. Thos. P. J. Stokes, aged forty-one, died 17 February, 1857, and was buried in No. 12.

On 12 March, 1858, William Whipple, who "died in California seven years ago," was placed in No. 22.

William L. Hirst, Esq., a distinguished lawyer, who died 30 August, 1876, lies in vault No. 37.

On 26 May, 1864, died Mrs. Ann O'Neill, aged one hundred and one years, whose remains on the 28th were placed in vault No. 47, that of Mr. John O'Neill.

The body of Daniel Dougherty, a distinguished lawyer, well-known as the "silver-tongued orator," is in vault No. 27.

An empress and her two children, a son and a daughter, are buried in vault No. 9.

On 21 March, 1861, Madame Anna Maria Haurte de Iturbide, ex-empress of Mexico died, aged seventy-nine years. She was interred on the 23rd of March, after services in the church. On 14 December, 1866, her son, Augustus J. Iturbide, born 30 September, 1807, died, and was buried in the same vault. On 17 July, Lavina Iturbide died and was also laid to rest in Vault No. 9.

In 1821 Don Augustin Iturbide and General Juan O. Donoju, Viceroy of Spain, overthrew Spanish authority in Mexico. On 19 May, 1822, Iturbide was chosen Emperor by the Deputies of the Mexican Congress. The Archbishop of Mexico refused to assist at the coronation, although the clergy very generally supported the Independence of Mexico and Iturbide.

In February, 1823, General Santa Aña, who later became Mexico's Army Commander in the war with the United States, demanded the abdication of the Emperor. On 19

March, he surrendered the imperial crown and was allowed a pension of \$25,000 a year. He was escorted to the coast and embarked for Italy on 11 May, 1823. In July, 1824, he returned in disguise, was captured, and shot in the State of Tamalipas. It was on 19 July, 1824, that he went back "to die on the soil that gave him birth," he declared. The Mexican Congress granted a pension of \$8000 a year to his family—a widow and two children—and it is they who lie in vault No. 9 at St. John's.

Young's History of Mexico (1848) says:

The reputation of Iturbide has increased among his countrymen, until it has reached its climax and he is now recognized throughout Mexico as the Father of his Country. The anniversary of the day which gave him birth is celebrated in every city and town, with all the usual demonstration with which nations proclaim their gratitude toward public benefactors.

And yet all the glory ended in the little burial plot of "old St. John's," far away from the land of their pride and hopes,—ended in vault No. 9.

In 1838 a lithographic picture of the church was published by Vild and Chevalier, a copy of which is in the possession of the American Catholic Historical Society. Early in the same year, 8 January, Bishop Kenrick made St. John's the cathedral church and removed thereto from St. Mary's. On 2 April, his first baptism is recorded—that of Victoria Guillou, born 1 October, 1837.

On the departure of Bishop Hughes to New York, Father Gartland became pastor, and the Rev. Thomas Heyden came to be his assistant, making his first baptismal record on 14 January, 1838. He remained until 10 April, when the Rev. J. A. Mullen succeeded on 18 April. He remained until 24 November, 1838, though he appears on the baptismal register under date of 6 July, 1843, as administering baptism to two.

Father Gartland whilst at St. John's was noted for his

punctuality. "Just as soon," it was related by a venerable worshiper, "as the bell struck its first stroke of six o'clock, you would see Father Gartland emerge from the sacristy door. It seemed as if he stood just inside the door, robed and waiting that first stroke." In itself this seems a trifle. But it is out of just such mites that history is woven, and characters are judged.

"W. Rodrigue, Esq., Architect and Civil Engineer," as he signed himself, a pew-holder in St. John's when Bishop Hughes removed to New York, seems to have followed, if he did not accompany, his former pastor, expecting to "find permanent employment in Brooklyn."

On 9 May, 1838, Mr. Frenaye wrote to Mr. Rodrigue, requesting "A Sketch of the Spire of St. John's Church." He sent, on 13 May, a drawing of the spire from the battlements up to the cross, with these words "same ht (height) as tower." He inquired of Mr. Frenaye, "How would you like to exchange my pew for a vault?"

BISHOP HUGHES' OPPOSITION TO THE USE OF GAS.

Previous to 1839, St. John's had been lighted by candles in chandeliers, but in the beginning of that year it was resolved to introduce gas. Bishop Hughes, learning of this determination, wrote to Mr. Frenaye, "You will ruin the church and be sorry for it when too late. Leave gas to the theatres, fancy stores, and toy shops, but do not desecrate the church with the association which it will present to the eye. If not for my sake, I would beg for God's sake, that you will not do this." He offered to give \$100 to defray an expense that had been incurred.

The compiler mentioned to Mr. Frenaye this attitude of Bishop Kenrick, recorded in Harvard's Life of Archbishop Hughes. Mr. Frenaye said that of this he knew nothing, but he was aware of the aversion of Bishop Kenrick to the

¹ Records A. C. H. S., December, 1902.

introduction of gas into the church. Neither seemed inclined to yield to the other. Bishop Flaget of Bardstown, Ky., was in Philadelphia at the time. One day the Bishop and Mr. Frenaye were again discussing the subject of the use of gas for lighting the church. At last, Bishop Kenrick said: "I'll tell you what I will do. I will let Bishop Flaget decide the matter." "Agreed," said Mr. Frenaye. "I knew that Bishop Flaget had in his own church a cross formed of gas jets, for I had seen it. Knowing this, I was aware how the Bishop would decide." On referring the case to Bishop Flaget, he, of course, favored the introduction To the Bishop of Bardstown, then, was St. John's congregation indebted for so many years for the use of gas, though that illuminant for several years past has been superseded by electricity; but there is no record of any disagreement as to the utility and benefit of introducing the new, but even nowadays it may be classed as an old but brilliant light dispenser.

When gas was introduced into St. John's church, Mr. Frenaye thought the chandeliers might be disposed of to Bishop Hughes for St. Patrick's Cathedral, New York, but on 24 April, 1841, the Bishop wrote: "There is no particular arrangement in the ceiling of the Cathedral for chandeliers, and of course those of St. John's would not be wanted."

In 1839 on the Baptismal Register appears the name of the Rev. M. O'Connor, on 10 February, 30 March and This was the Rev. Doctor Michael O'Connor. Professor of Dogmatic Theology at Maynooth, Ireland, who had come to this country at the invitation of Bishop Ken-They had known each other in Rome. He was appointed President of the Seminary of St. Charles Borromeo, which, at that time, had ten students. He signed St. John's Register on 8 August, 1840, when he baptized four, and 24 January, 1841, when he baptized one. On 15 August,

1843 he was consecrated in Rome as the first Bishop of Pittsburg. He resigned the See in May of 1860, joined the Jesuit Order, and died at Woodstock College, Maryland, 18 October, 1872. "He was a giant in intellect," said Father Clarke, in his funeral discourse.

On 25 October and 16 November, 1839, the Rev. Daniel Devitt, the founder of St. Patrick's church, gave baptism at St. John's. In July and August of 1842, he was also at the church.

On 2 March, 1840, a meeting of the friends of the Seminary of St. Charles Borromeo was held at this church for the purpose of organizing, on a more efficient plan than had heretofore been in operation, the various auxiliary societies of St. Charles' Seminary that existed in the city. John Keating, Esq., presided; Judge Randall and Louis Lafargue acted as secretaries. Addresses were delivered by the Rev. Moriarty and the Rev. Doctor O'Connor, President of the Seminary, who presented a plan for the establishment of these societies. The plan is the parish system still in operation.

On St. Patrick's Day, 1840, a collection was taken up in the church to aid in opening a store in front of St. John's Orphan Asylum, for the benefit of that institution. The Asylum was then situated on Chestnut Street below Thirteenth, in the Gothic Mansion. The Public Free Library now occupies the site. At this time the assistant of Father Gartland was the Rev. Edward J. Sourin. He and Father Gartland had been ordained priests on the same day, 5 August, 1832.

In June, 1840, Bishop Kenrick issued a Pastoral Letter recommending the Temperance Pledge to his people. On the 28th of that month he delivered a sermon at this church on the subject, when the pastors and three hundred and twenty of the congregation received certificates of membership. A greater number would have done so at that time but for the want of certificates. Within a month over twelve hundred of the congregation had taken the pledge.

The members organized St. John's Catholic Total Abstinence Society. Here is a copy of a call to the members, issued for a meeting on 30 January, 1843.

St. John's Catholic Total Abstinence Society.

The male members of the Pennsylvania Catholic Total Abstinence Society, who have taken the pledge in St. John's Church, are invited to attend a meeting to be held in the basement of said church, on Monday evening next, at 7-1/2 o'clock.

The object of the meeting being to appoint Delegates to confer with the Delegates of the other Catholic Total Abstinence Societies.

The society then organized ceased to exist in 1877, Mr. Edward McGovern being its last president, Bernard Rafferty the last secretary, and Francis Cooper the last treasurer. There is now no Total Abstinence Society in the parish.

This may be due to a large extent to its proximity to the Cathedral parish, in which a very large and active Society has, from 1873, flourished, and doubtless drawn many from St. John's.

On 28 July, 1840, Bishop Hughes again visited the scenes of his labors as a parish priest and the church he had founded. He had lately returned from a voyage to Europe. On the above date he delivered a sermon to his former parishioners. On the 28 October a charity sermon, for the benefit of St. John's Asylum, was delivered by the Very Rev. Doctor Power, of New York. Bishop Hughes was expected to speak, but was detained, owing to the school controversy, in New York. He sent Doctor Power as a "substitute," saying it was the first time he "had ever disappointed an engagement."

In August, 1840, the following advertisement was published:

VAULTS, ST. JOHN'S CHURCH.

In order to induce the Catholics of this congregation and of the city at large to purchase and thereby obtain the means to extinguish the debt contracted in the building of them, the vaults attached to this church will be, from and after this date, disposed of on terms the most favorable and easy. The northern row are 18 feet deep and the price of them is \$300 each. The other rows are 12 feet deep and the price \$225 each. The terms of sale will be one-fifth cash on 1st November, 1840—the balance in four annual instalments.

Catholic Herald, Phila. 20 August, 1840.

THE REVEREND JOSEPH IGNATIUS BALFE, D. D.

The Reverend Doctor Joseph Ignatius Balfe came to St. John's, in June, 1841, the first baptismal record being made on the 13th. He remained until 16 April, 1843. On the 22d, he entered the Novitiate of the Jesuits. He remained with the Society until 1848. He was assistant to Father Barbelin at old St. Joseph's when he resigned from the Order. He came again to St. John's in February, 1851. Father J. I. Balfe, as he invariably signed his name, was born in Philadelphia, I December, 1816. He was baptized at old St. Joseph's, 31 January, 1817; ordained a priest at Rome, 9 June, 1839; came to Philadelphia in November of 1839. His missions at various times were at Pottsville, Haverford, 1 St. Patrick's, Philadelphia. Later, he taught in the diocesan Seminary of St. Charles Borromeo at Eighteenth and Race streets, and was afterward appointed to St. John's.² He spent the later years of his life as professor of dogmatic theology at St. Charles Seminary, Overbrook, where he died in September, 1881.

SACRILEGIOUS OUTRAGE.

On the Feast of Pentecost, 1842, St. John's was the scene of an attempted desecration of the Sacred Host. The affair, which aroused public indignation, is best narrated in

¹ At St. Denis', now in charge of the Augustinians.—The Editor.

² F. X. Reuss in Records A. C. H. S.

the words of Father Gartland, in a letter to the Evening Journal.

On Sunday morning, May 15th, the congregation of St. John's Catholic Church was most painfully excited by the infamous conduct of a Mr. John Alden, a brother of Mr. David Alden, Professor of Music.

During the time of service he made an appearance of conforming with the congregation, but his manner excited suspicion in the minds of several, that all was not right. At the moment that the Holy Communion was being given, he approached the altar to receive, with the previously expressed determination, as we have been positively informed, of carrying away the Sacred Host in his handkerchief. He calculated largely upon the forbearance of Catholics, when he could dare to make this attempt in the presence of a crowded congregation. And little did he dream of the facility with which his nefarious design could be frustrated, as it was, through the blessing of Providence, by the officiating clergymen. At the conclusion of the service the Right Rev. Dr. Kenrick, who perceived what had occurred, made some appropriate remarks, in reference to this painful matter; in the course of which he stated that he could not believe that any individual of sane mind could have ventured to act thus. Upon inquiry, however, we learn that he is perfectly sane; at least, so think his immediate friends, who appear to justify the course he has pursued. He listened to the remarks of the Bishop, with apparent composure and indifference, and, no doubt, contrary to his expectations, was suffered to retire entirely unmolested.

We feel confident that no sensible and sincere Protestant can or will view this matter otherwise than as we do, that is with horror and an honest indignation. By the attempt he has made, Mr. Alden has outraged our feelings and has offered to the Catholic body an insult of the grossest kind—an insult which no apology can repair or ever cause us to forget, though we can and do forgive and do pray that God may have mercy upon the unfortunate being who acted so basely. An apology, however, we neither ask nor expect from him; so certain are we that the man who could so far forget even the common decencies of life has not a heart to feel nor a tongue to acknowledge the error he has committed, unless a miracle of the Almighty should change that heart.

With these remarks we leave this man—if man he can be called, for he deserves not the name, who would insult a Turk on account of his religion. We leave him to glory, if he chooses, in his sacrilegious impiety, but we would remind him that there is a God, just and terrible, whose judgments he will certainly not escape in a future life, unless he repent sincerely in time; for, view it as he may, the

act he has committed is most undoubtedly a criminal one which no system of morality can pretend to justify. May he learn to fear the judgments of that God and not blaspheme that which he cannot comprehend.

F. X. GARTLAND,

Pastor of St. John's Church.

In its issue of 19 May the *Evening Journal* commented as follows on this grave offence:

The outrage has excited with the Protestants but one feeling, that of the deepest indignation. All regard it as an atrocious and sacrilegious outrage, and all unite in denouncing and in holding in utter abhorrence the miscreant who could be base enough to be guilty of perpetrating it. It is not viewed simply in the light of an insult to the Catholics, but as an offense against the Christian religion generally.

Who knows what became of this John Alden, or of his brother, the Professor of Music, or of his "immediate friends" who "justified his course?"

DIOCESAN SYNOD.

On Trinity Sunday, 22 May, 1842, a diocesan synod of the clergy met in St. John's. It was preceded by a spiritual retreat of the clergy, which began on Tuesday, 17 May. The Very Rev. John Timon, Superior of the Congregation of Missionary Priests, directed the retreat. He became Bishop of Buffalo, New York, by consecration on 17 October, 1847. He died 16 April, 1867. On 4 and 6 August, 1842, the Rev. Thomas Burke of the Congregation of the Mission, baptized in St. John's. The registers of the church contain no other record of him.

CHARITY TOWARD ENEMIES.

On 22 January, 1843, Bishop Kenrick in this church, preached a sermon on Charity toward Enemies. It was highly appreciated by the congregation, not only on account of its own merits but by its appropriateness to the times. For at that special period of the Church's life in our city, there were active signs of a prevailing spirit of antagonism

to Catholicity. This had been growing in vigor and vindictiveness, owing to a special crusade against the Church carried on with earnestness and antipathy for ten years or more. This spirit of bigotry and intolerance culminated, in 1844, in the riots which disgraced Philadelphia and made forever a dark chapter in the annals of Philadelphia.

This sermon of Bishop Kenrick had an extensive circulation, especially after the riots. It had been printed in pamphlet form at the request, and, doubtless, at the expense, of Robert Ewing, Joseph G. Nancrede, Francis Cooper, Robert F. Walsh, Charles A. Repplier, and Frederick S. Eckard.

LETTERS ON CHRISTIAN UNION.

It was at St. John's in 1843 that Bishop Kenrick wrote the masterly "Letters on Christian Union," addressed to Bishop Hopkins, the Protestant Episcopal Bishop of Vermont. The occasion which brought forth these letters was a pamphlet published in England by ministers of Oxford University, in which "they had yielded," wrote Bishop Kenrick, "one by one almost every ground of dispute" with the Catholic Church, but "professing to reconcile the Thirtynine Articles with the doctrinal decisions of the Council of Trent, and styling the Pope 'Head of the Catholic World.' The Letters were published in book form by M. Fithian.

THE RIOTS.

During the riots of May, 1844, Major General Patterson placed Major Dithmar with a guard to defend St. John's. No attempt, however, was made to attack the church. Many of the stalwart men of the congregation also were on guard duty.

On 7 January, 1844, the Rev. William O'Hara is recorded as being assistant to Father Gartland. He was at the church until 17 September of the same year. It is well known that he became, in 1856, the rector of St. Patrick's

Church. In July, 1868, he was consecrated as the first Bishop of Scranton, Pa. He died 3 February, 1899.

The Rev. Edward J. Sourin returned to St. John's on the day Father O'Hara last signed the Baptismal Register.

Fathers Gartland and Sourin continued to be the pastors until the former became Bishop of Savannah in November, 1850, and the latter joined the Jesuits, 7 May, 1855. During this time we note on the Baptismal Register the signatures of the Rev. J. S. Walsh, 2-23 August, 1846; the Rev. J. Forbes, 15 October, 1846, 2 and 8 February, and 4 December, 1847; the Rev. M. Gallagher, 20-25 July, 1847; the Rev. John Dominick Berrill, O.P., 8 August, 16 and 28 September, 1847, and also on 8 March, 1849, in which year during September he founded St. Dominick's, Holmesburg, where he remained until 1855, being then transferred to St. Stephen's, where he died, 11 May, 1856.

The Rev. Henry Conwell Balfe came to St. John's, 29 April, 1849, and remained until 15 December, 1850. He was born in St. Joseph's parish, 22 September, 1822, and was baptized in that church by the Rev. Wm. V. Harold, V.G., on 6 October, and named after Bishop Conwell. sponsors were the Rev. Thomas Heyden, uncle of his mother, and Ann Conwell, niece of the Bishop. ordained priest in Rome, 1848. On coming to the United States, he was appointed to Reading, Pa., and from there he was transferred to St. John's. He died in September, 1863, at Kellyville, and was buried 4 September, from St. Gregory's (now Our Mother of Sorrows). He was succeeded at St. John's by the Rev. Richard O'Connor, 9 December, 1850. He remained until 26 February, 1851. when the Rev. Joseph Ignatius Balfe, brother of Henry The latter remained until August, 1852. came.

¹ Reuss in Records A. C. H. S. IX-40.

REQUIEM FOR BISHOP GARTLAND.

On 20 September, 1854, Bishop Gartland died in Savannah, Georgia. On Wednesday, seven days later, a Pontifical Requiem Mass was celebrated for him at St. John's by Archbishop Kenrick of Baltimore, who had ordained him in 1832. The Requiem Mass was in the church, in charge of Father Sourin, who had been ordained by the same Bishop and on the same day.

The three altars and the sacristy were tastefully draped in black, trimmed with white silk. Before the high altar a magnificent catafalque was erected. It was surrounded by wax tapers. The roof bore a large cross elevated about twenty feet from the base, whilst beneath rested a coffin with its sable appendages; and upon the lid were laid the mitre, crozier, cross, and all the insignia of the episcopate. The arrangement of the drapery of the altars, the sacristy, and of that on and over the catafalque, etc., which was in a most imposing style, were completed under the immediate direction of Mr. Simon Gartland, brother of the deceased prelate.

The bells of the church tolled a mournful knell from an early hour in the morning and during the forenoon. Before the time for the commencement of High Mass, the church was thronged to its utmost extent. Many of those assembled were indebted to the Right Rev. Bishop for their religious instruction. There was also a considerable number of Protestants present.

Besides the above named, the Rev. Mr. O'Connor, the Rev. Doctor O'Hara, the Rev. Father Barbelin, S. J., the Rev. Mr. Waldron, the Rev. Mr. Loughlin, the Rev. Mr.

Kelly of Jersey City, and more than twenty-five other reverend clergymen were present.

Immediately after the conclusion of the High Mass, the Very Rev. E. J. Sourin delivered the funeral sermon.

COMING AND GOING OF PRIESTS.

At this time [1854] the assistants to Father Sourin were Fathers Keane and O'Connor. Father Thomas Hayes came on 12 August, 1854, and remained, apparently, until 14 January, 1855. Father Keane's last signature in the Baptismal Register was on 25 February, 1855. The Rev. Michael F. Martin's signature appears on 1 November, 1854, and on 16 January, 1855 that of the Rev. Patrick Fitzmaurice, who had been ordained on 30 October, 1854, by Bishop Bayley of Newark, N. J., in the chapel of the Seminary of St. Charles Borromeo.

On 3 February, 1855, the Rev. Richard Kinahan, born in Kilkenny, Ireland, in 1827, ordained on 23 January, 1855 by the same prelate, came to St. John's and remained until 10 September, 1855, the day the Jesuits took possession.

THE KNOW-NOTHINGS—1855.

In 1854-5 came Know-Nothingism. It was an organized opposition to foreigners, Catholics especially, because of the large Irish Catholic immigrations which had been coming to the country. Its pernicious and un-American activity was manifested in this state and city. In the Legislature a Bill aimed at Catholic Church management was proposed. By it, only laymen could be elected trustees of churches. Father Sourin, on 27 January, 1855, sent a Memorial to the Legislature, protesting against the passage of such a measure. The Bill did not pass.

FIFTH SYNOD.

On 3 October, 1855, the Fifth Synod of the clergy of the diocese met at St. John's.

FATHER SOURIN ENTERS THE SOCIETY OF JESUS.

Father Sourin had long aspired to stricter observance of the religious life. After a novena, in which he asked the congregation to unite with him, without disclosing his intention, he, on 7 May, 1855, entered the Society of Jesus, made his first vows in November, and his last vows on 15 August, 1866. He was born 6 September, 1808, in Philadelphia. His mother was the sister of the Rev. Michael Hurley, O.S.A., of St. Augustine's church. Father Sourin died in Baltimore, 20 May, 1888.

In May, 1864, was organized the Edward J. Sourin Catholic Beneficial Society, and on 23 November, 1892, the Sourin Building and Loan Association was founded by admirers of this admirable Jesuit. They sought to honor his name while he lived and to perpetuate his memory when he had gone to his reward. The compiler is happy to have been one of the founders of these excellent associations. Both meet at the northwest corner of Thirteenth and Arch streets, within St. John's parish.

JESUITS IN CHARGE.

On 10 September, 1855, the Jesuits were given charge of St. John's parish by Bishop Neumann. They remained until 16 August, 1860. The Very Rev. James Ryder, S.J., was the first Jesuit pastor. He first signed the Baptismal Register on 30 September, 1855. The Rev. John McGuigan, S.J., son of the collector of the subscriptions made in 1831-2 to build the church, came with Dr. Ryder. He signed the parish registers from 4 October until 16 May, 1858. Father B. Pacciarini, S.J., was the third of the Jesuits. He remained all the while the Jesuits had charge of the church.

At this time among the altar boys were Jeremiah O'Connor and P. H. Toner, in after life distinguished Jesuits, and Frank McDevitt. On Christmas Day, after

Mass, Bishop Neumann promised the acolytes to remember them at Easter. One of the boys relates: "After the celebration of the Mass on Easter he called all the boys into the sacristy of the church and presented each with a dyed egg, which he had carried in a large bandanna handkerchief from the episcopal residence at Eighteenth and Race streets. A man of his great learning and piety! The simplicity of the act I never forgot."

A literary society attached to the church at this time afforded an opportunity to the young men to develop talents which secured recognition in later life. William Dunn, Kane O'Donnell and John F. McDevitt are remembered as noted journalists, while James O'Reilly became a priest, built the church of St. Charles Borromeo, and is now pastor at Downingtown, Pa.

Father P. M. Folchi, S.J., came on 6 February, 1856, and continued until 4 August, 1857. Father A. L. Hitzelberger, S.J., came 2 May, 1856, and remained until 24 June, 1858. Father Steinbacher, S.J., was here from July to September of 1856. The Rev. John D. Davis and Father Hugh Lane, both secular priests, also baptized at St. John's in special cases; the former, on 10 May, 1857. On 9 November, 1857, Father Lane baptized Philip Devlin, son of Michael and Elizabeth, born 1 November. This record is on a separate paper attached to the Register.

St. John's First Nun.

On 5 August, 1856, Miss Elizabeth Patton, a Sunday-school teacher and an original member of the Sodality of the Blessed Virgin, entered the Order of the Sisters of St. Joseph; on 13 November, 1856, she received the habit and was named Sister Delphine; on 9 December, 1858, she made her vows. On that occasion the sodalists, one thousand in number, received Holy Communion for her at St. John's. Sister Delphine is still living at Mount St. Joseph's Convent

at Chestnut Hill. God grant that she may celebrate the Golden Jubilee of her profession, and that once again St. John's Sodality, still one thousand strong, may offer Holy Communion for her and their own spiritual welfare! A few of her pupils of fifty years ago still live, and they tell with kindly recollection of the lessons of piety and truth she instilled into their young hearts.

STATUE OF THE BLESSED VIRGIN.

On Sunday afternoon, 12 May, 1857, occurred an event whose fiftieth anniversary will be commemorated this year. namely the blessing of the well-known statue of the Blessed Virgin. Bishop Neumann and Bishop Wood were present at the ceremony, also Fathers Davis, Folchi, McGuigan, and Bishop Wood preached on "Devotion to the Mother of God." The Rev. Father McGuigan, S. J., stated to the congregation that on the day on which the statue was placed in the sanctuary a copy of the book containing a list of the proceedings in Rome at the promulgation of the Dogma of the Immaculate Conception was placed in the pedestal; also a printed copy of the Bull, and an account, in Italian, of the ceremonies in Rome, a parchment scroll of the names of all who subscribed to the statue, the names of the Bishop and Coadjutor Bishop of the Diocese, and several other documents.

The inscription on the pedestal read:

VIRGINI.DEIPARAE
SINE .LABE .CONCEPTAE
CLIENTES.DEVOTI
D.D.
MENSE. MARIANO
A.D. MDCCCLVII

This statue was procured by liberal subscriptions on the part of Catholic men and women of Philadelphia, with a view of placing it in the sanctuary of St. John's Church,

though many of the subscribers were not of that congregation. The intention was to make the offering in honor of the Dogma of the Immaculate Conception.

The spendid story of this statue is best told in the words of Miss Agnes Repplier, the distinguished essayist and herself a child of St. John's parish:

AN HISTORIC STATUE.

The marble statue of the Blessed Virgin which has adorned St. John's Church for over forty years, has a history which in earlier ages would have brought pilgrims to pray at its feet, as they prayed at the feet of our Lady of Walsingham, the best-loved image in England. Given to the church originally in fulfilment of a pious vow, saved as by a miracle from the fire in 1899, it stands the sole relic of the past, an object of interest, affection, and veneration.

In the spring of 1855, Francis Cooper, a Catholic gentleman of Philadelphia, sailed for Europe in one of Cope's merchant vessels under the command of Captain Wilcox. The boat was wrecked in a heavy storm off the coast of Newfoundland, and the lives of all on board were, for a time, in the utmost peril. Then Mr. Cooper, mindful of the Star of the Sea, promised that if she would come to his assistance in that hour of peril, he would erect some fitting token of gratitude in his parish church at home; he would give picture, or window, or statue as an ex voto offering. On the twenty-fifth of March, the feast of the Annunciation, the crew and passengers of the sinking ship were landed without loss of life; and Mr. Cooper, having acquired a not unnatural distaste for ocean travel, returned to the United States.

There he determined that a marble statue of the Blessed Virgin should commemorate his rescue. The gift that he designed lay far beyond his individual means; but he went ardently to work to collect the necessary money. It was not a difficult task. Mr. Mark Anthony Frenaye and Mr. Joseph R. Chandler, prominent members of Saint John's congregation, lent him their active aid. Two score of Catholics were found ready and glad to contribute. The sum of five thousand dollars was raised, and a sketch for the statue was furnished by Mr. Cooper's sister, Mrs. Edward Burrows of Philadelphia. It was a simple and graceful drawing, illustrative of the Immaculate Conception, a dogma defined only a year before by the Council of 1854. This design was sent to Rome and two years later the beautiful marble image, which, for so long has been the pride of St. John's Church, was uncovered to the eye of the faithful.

Those accustomed to seeing it from infancy may be pardoned the

love they bear it. The noble simplicity of the figure, the harmony of its proportions, the admirable texture of the marble, all combine to render this work of art a lasting pleasure to the devout who, for many years, have been sweetly familiar with its presence. The Virgin of Saint John's is the friend and solace of Saint John's congregation; and when the fire of 1899 left the church in ashes, no words can well express the joy that was felt, when, amidst the mass of tumbled ruins, the statue was found uninjured, unscorched, standing white and lovely above the desolate wreck.

It was removed to a place of safety, and beneath the pedestal were found two rolls of parchment, one containing the date and circumstances of its erection; the other, the names of the contributors. A new church rose rapidly on the site of the old one, and the statue, now doubly dear, was restored to its post of honor. It was then resolved that the Golden Jubilee of Saint John's Sodality should be celebrated with especial pomp and fervor, and that on this occasion a crown of gold, studded with jewels, should be placed on the Virgin's head. With unhesitating enthusiasm, members of the Sodality gave their hoarded treasures—coins (some of them curious and old, which, for years had not seen the light of day), medals of fine workmanship, watches, bracelets, and chains. One old negress brought a pair of heavy gold ear-rings, cherished since a girlhood of slavery. When the mass of glittering trinkets was melted down, the value of the metal alone was found to be over twenty-five hundred dollars. The jewels were worth far more. A chalice for the church, a crown for the Virgin—these were to be the gifts of the Sodality on its fiftieth anniversary.

It is an age of utilitarianism, we are told; but it is still an age of faith, and while faith burns in the heart, the beauty and the distinction of life can never be wholly forgotten. The sentiment which made King Canute take off his golden crown and lay it on Saint Edmund's shrine is the sentiment which makes the Catholics of to-day sacrifice their treasured ornaments to deck our Lady's brow.

AGNES REPPLIER.

The Rev. John Blox, S.J., became Pastor in October, 1857, and so continued until his death, 27 April, 1860. On 27 June, 1858, Father Francis Lachat, S.J., came. Father Francis F. Mulledy, S.J., came 13 August, 1858, and remained until 21 July, 1860, making the last record by the Jesuits, when on that day he baptized C. Moore "in articulo mortis." Father James A. Ward, S.J. came in July, 1858, and remained until 23 May, 1860. Father De Wulf, S. J.,

signed the parish records on 16 August, and not again until I April, 1860. Jesuit control ceased in August. Father J. M. Ardia, S. J., came 24 November, 1859, but did not remain long. He was born in Naples, 2 October, 1816, and came to the United States in 1848. He was pastor of St. Joseph's for fourteen years, and died in Baltimore, I March, 1907.

On 28 December, 1869, the Rev. John Patrick Dunn, pastor, died. He was born in Dublin, Ireland, 23 April, 1809; on 24 May, 1836, he was ordained by Archbishop Murray of Dublin. He served as assistant at St. Catharine's Church in that city, in 1837, at Athy, County Kildare; he came to Philadelphia in June of 1838. Bishop Conwell assigned him to St. Mary's as assistant to Father Carter. In 1840 he was appointed to build St. Philip's Church, and the next year completed the edifice. He was pastor there during the riots of July, 1844, when the church was attacked by the so-called "Natives." In December of 1844 he returned to Ireland, but the following year came back to America and was received by Bishop Reynolds into the Diocese of Charleston, South Carolina. He remained there until 1853, when, returning to Philadelphia, he was again stationed at St. Mary's. In 1855 he was appointed to Kellyville, Delaware county. In December, 1858, he was assigned to St. Teresa's, changing places with the Rev. Hugh In August, 1860, he was transferred to St. John's, on the departure of the Jesuits. He was buried on 30 December, 1860. The celebrant of the Mass was his assistant, the Rev. P. R. O'Reilly; deacon, the Rev. John E. Fitzmaurice of St. Agatha's, who, on 24 February, 1898, was consecrated Coadjutor Bishop of Erie, and after the resignation of Bishop Mullen, 19 August, 1899, became his successor on 19 September, 1899. The subdeacon was the Rev. John J. Elcock, who later became rector of the Cathedral and died pastor at Mount Airy, 20 March, 1904. The sermon was preached by the Rev. John Kelly, pastor of St. Malachi's. He declared Father Dunn "might justly be styled the Philip de Neri of Philadelphia." Father Dunn was buried in Vault No. 2 adjoining the church.

The scenes of his labors were many, as his duties were varied. His actions always had the sanction of the ecclesiastical authorities. This venerable priest won the respect and esteem of the clergy as well as the confidence and affection of his people. "As a priest he was watchful, ever vigilant, ever seeking the glory of God. As a preacher he was clear and to the point and often eloquent. As a counsellor he was wise and prudent," was the eulogy pronounced by Father Kelly.

"He was circumspect and guarded in manners, an enlightened and devoted priest, edifying in the whole tenor of his life," says the Rev. J. J. O'Connell in the History of the Church in Carolinas."

He was succeeded by the Rev. Patrick R. O'Reilly, "a model of Christian piety and gentleness," who had been assistant since November, 1863. When Father Dunn took charge there was a debt of nearly \$25,000 on the church. During his pastorate and that of Father O'Reilly, this debt was paid. The last payment was made 11 November, 1872.

DEATH OF BISHOP NEUMANN.

Bishop Neumann died 5 January, 1860, having been stricken with death while walking on Vine street, below Thirteenth street. He was taken into a house and there expired. His home was in the present archiepiscopal residence, although the Cathedral was not at that time ready for services. The chapel not being large enough for the occasion of his funeral services, his body was brought to St. John's on 9 January, accompanied by a procession of the Cathedral Parish Societies and of sorrowing individuals. At this time Father Blox was pastor, assisted by Father Lachat of the Jesuits, and Father Immasso, secular.

DEATH OF FATHER BLOX.

Father Blox, pastor, died 27 April, 1860. He was born in Belgium, 17 June, 1810, and he came to the United States in 1832. He was ordained a priest on 4 July, 1843, by Archbishop Eccleston in Holy Trinity Church, Georgetown, D. C. His funeral services took place at St. John's on Monday, 30 April.

The Rev. Burchard Villiger, S.J., afterwards rector of the Gesù, was celebrant of the Mass, and Fathers O'Connor and McGee, deacon and subdeacon, while Father John Brannegan was Master of Ceremonies. "Although connected with the church for only three years, Father Blox had won the hearts of all those under his charge, and had forged for himself with his flock a chain of affection which could only be sundered by death." For twenty-eight years he labored as an accomplished religious whose aim was fully and faithfully to perform what he was called upon to do. obeying all his superiors, not only in form but in substance. anticipating their wishes and fulfilling in every station to which they appointed him all his onerous duties. He went nowhere but to be loved—all loved him for his amiability. for his zeal and for his fidelity in the discharge of even the most minute duties."

He was interred in "St. Joseph's Ground," Passyunk avenue, Eighth street and Washington avenue.

On 28-29 May, 1901, as was stated earlier in this sketch, the remains of all the Jesuits interred in this cemetery were removed to Holy Cross Cemetery and re-interred in Range 11. The writer saw the remains of Father Blox disinterred. The silver plate of his coffin and of Father Barbelin's are now at the rooms of the American Catholic Historical Society. The cemetery has since been sold. All the bodies unclaimed were removed to Holy Cross Cemetery and interred near the entrance from Fifth street, Darby. Many of the headstones were also replaced over the remains.

Verses "In Memory of Father Blox," written by Miss R. V. Roberts, a deafmute, may be read in the Catholic Herald and Visitor of 12 May, 1860. Patrick Quinn also wrote "Lines Suggested on the Death of Rev. Father Blox, while his Remains were before the Sanctuary on Sunday evening, 29 April, 1860." These verses have been printed in the Sodality's Souvenir Volume issued in 1902.

In April, 1860, Father Sourin was transferred by his Superior from St. John's to Loyola College, Baltimore, and the Rev. Anthony Vandenville of Frederick, Md., was sent to St. John's.

THE DEPARTURE OF THE JESUITS.

When in September of 1860 the Jesuits surrendered control of Saint John's church to Bishop Wood, the Rev. John Brannagan of Pottsville (last record made by him there was on 26 July, 1860) was appointed pastor of St. John's. The Bishop introduced him to the congregation Sunday. Shortly afterward the Rev. John P. Dunn, of St. Teresa's, (last Baptism there on 30 July) and the Rev. Richard Kinahan (last record, 5 August) were appointed to St. John's. The Rev. Hugh Lane was transferred from Kellyville (last record, 5 August) to St. Teresa's, and remained there until his death, 5 April, 1903. Father Brannigan was sent to Kellyville and made his first record there on 12 August. Fathers Dunn and Kinahan took charge of St. John's. Soon after, the Rev. Peter McGrane was appointed additional assistant, although on 12 April previous, his name appears on the Baptismal Register. He had been a Redemptorist but resigned membership in that Order, and was living with his brother. Father Matthew Mc-Grane, at Holmesburg, when he applied to Bishop Wood for reception into the diocese. Father Dunn, as already stated, remained at St. John's until his death, on 28 December, 1860.

Father Kinahan remained until 6 September, 1863, when

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he was appointed pastor at St. Matthew's Church, Conshohocken, where he died December 19th, 1909.

Father McGrane remained until 19 October, 1862, when he was appointed Chaplain of the Satterlee Military Hospital, West Philadelphia.

The Right Rev. John E. Fitzmaurice, ordained 21 December, 1862, came to St. John's, on 5 January, 1863, and remained until July of 1865, when he was assigned to St. Paul's. There he remained until 10 October, 1865, when he was appointed pastor of St. Agatha's new parish. Later he was rector of the Overbrook Theological Seminary. He is now Bishop of Erie, Pa.

He was succeeded at St John's by the Rev. Thomas Power, ordained 22 June, 1865, who remained until December of 1865, when he was transferred to St. Mary's and later to Jenkintown, where he died.

The Rev. Patrick R. O'Reilly, who had been at St. Philip's and St. Mary's, came to St. John's, I November, 1863, and remained until his death, 9 May, 1898, after being rector since the death of Father Dunn in 1869.

The Rev. James J. Fitzmaurice came on 3 June, 1866, and remained till 5 May, 1872. He died in February, 1906, pastor of St. Michael's.

The Rev. Cornelius S. McDermott came 9 January, 1870, and was there in 1871. The Rev. Hugh Garvey signed the Baptismal Register, 11 February, 1872. He died pastor at Bristol, Pa.

On 26 January, 1861, a bell weighing 1640 lbs. was blessed by Bishop Wood.

(To be continued.)

LETTERS FROM THE ARCHDIOCESAN ARCHIVES AT QUEBEC.

1768-1788.

NOTES BY THE ABBE LIONEL ST. GEORGE LINDSAY, ARCHIVIST.

THE ABBÉ GIBAULT TO BISHOP JEAN-OLIVIER BRIAND, OF QUEBEC, CANADA.

My lord,

At the moment that I am about to leave this post, I have the honor to assure you of my respect and to account to you as well as I can in my present disturbed state of mind for what I have done whilst here. Thus far our trip has been a most uncomfortable one owing to the great quantity of rain which we had all the way from Montreal to Michillimakina: we had twenty-two days of downpour, to say nothing of the wind. The consoling part of it is, though, that we wanted for nothing, that is to say, we had provisions enough to last us without stint, whereas those in the canoes before and behind us had to fast, or else eat tribe de roche.1 Upon my arrival at this post, after dining with the commandant, I went to the confessional and did not come out of it until after ten o'clock, and yet that is the only day I left it even as early as that. I also had to confer baptism, but there was only one marriage ceremony. I have had both trouble and disappointment during my short

¹ A variety of moss, "rock-moss."

stay, and still I had some consolation also. My regret is that I am unable to remain long enough to gratify a vast number of voyageurs who, they tell me, wanted to make their confession, some of them not having been to the sacrament for three, some not for ten years. They tried in every possible way to keep me, offering to give me provisions to last my men as far as the Illinois, and to accompany me with two canoes. But as I had no orders from you, my lord, except for the Illinois, I fear that something might go wrong there through my fault. With us tomorrow will start four canoes [full of vovageurs] who are going a hundred leagues from here, and who staved over eight [days] expressly for the purpose of making their confessions. In a word, God is not yet utterly abandoned in these places; He needs only resolute laborers willing to endure hunger and thirst and to keep a continual lent. As I have never left Mr. Despains until the present time, and as he would be greatly disappointed not to arrive with me at the Illinois, I could not stay here longer than a week. hope, my lord, to be well received in the Illinois according to what I hear: The Spaniards have driven the reverend Father Meurin out of their village. The English commandant gave him a kind reception, otherwise in less than twenty-four hours they would have thrown him into the water. As for me I am delighted that he will be on my side [of the river]. Whilst in this post I have had a visit from Father Du Jaunais' Indians; they still regret him as

¹ The term used here is: "on l'envoyait à la mer." The word "mer" properly signifies the "sea." But the French-Canadians, especially those that live on the shores of the St. Lawrence and many of whom are sailors, or boatmen, use the term in a wider sense. For instance, to signify the variations of the water level caused by the ebb and flow as far up as Three Rivers, they use the expressions "La haute, la basse mer," or "la mer est haute, la mer est basse, etc."

² Father Du Jaunais (or Dujaunay) Pierre-Luc, a Jesuit, came to Canada August 20, 1737. In 1738 he was missionary at River St.

they did at first. Some of them were able to make their confession, owing to the fact that they speak French. Others would have gone to confession, but we could not understand each other. I wish with all my heart to reach my destination that I may fulfil the designs of God and those of your lordship, and I remain with all respect and submission,

Your humble and obedient servant,
(Signed) GIBAULT, priest.
At Michillimakina (Michilimackinac).

July 28, 1768.

(Extract from the Register of the deliberations of the Superiors and other officers of the Quebec Seminary.) October 13, 1768.

"It is only just that this mission [Louisiana] the establishment of which has cost the Seminary of Quebec more than 30,000 [dollars?]¹ should now furnish its own missionary priests by contributing towards their maintenance whilst at the seminary, and that it share the cost of the education of Mr. Gibault, a priest who has been sent there and whose expenses were borne by the seminary during all his studies

In a letter from Mgr. Briand in response to a petition, dated April 22, 1769, from the Commandant of Post Vincennes, in which he asks the Monseigneur for a priest, the latter says that he cannot send one for four years, but that he has asked Mr. Gibault to make a missionary visit to the post.

Joseph, in the Illinois, and in 1754, at Detroit—and afterwards at Michilimakinac, whence he returned to Montreal, and Quebec. Died February 17, 1781. (Cf. Tanguay, Repertoire du clergé Canadien.)

¹ Not "dollars," but "livres." The "livre," was the monetary unit under the old French régime. Like its substitute of to-day the "franc" it contained 20 "sous," although its value was relatively far greater.

From the Same to the Same.

My lord,

.... I wish I could give your lordship a complete detailed account of the condition of every post in this country, of its claims and necessities, but I am not yet well enough acquainted with them myself. Ever since my arrival I have been ill of fever and ague [des fièvres tremblantes] which are the ordinary tribute one pays in this country before becoming acclimated. I shall however tell vou what I know. I have been received better than I could have expected, causing me to regret my inability to be in more than one place, for everywhere they desired to have me resident among them. I found myself compelled for several reasons to choose Kaskakias for my residence because it was the people thereof who addressed a petition to your lordship to which you replied by a letter to Father le Meurin in which you promised them they should have They it was who engaged to defray the expenses of my journey, and it also has the largest population

Moreover, the English governor, whom I have every reason to praise, made me understand very clearly that he wished me to remain at Kaskakias. My own choice would have been to stay at the Tamarois where the property is that belongs to the gentlemen of the Seminary. I have not yet been able to make arrangements about it because the winter did not permit me, sick as I was with fever, to make so long a journey. I have, however, always attended St. Geneviève which is two leagues from my parish, on the other side of the Mississippi, and which, consequently, belongs to the Spaniards. I easily secured the permission to do so from the English governor; and the Spanish commandant, being very devout, would wish me to have it forever etc. Father Meurin has no permission to go there. The comprehensive title of vicar general made them banish him from St. Geneviève where he would have stayed as a simple missionary; but a Jesuit with so much power in Spain became an object of suspicion. I do not cross over to the other side except for marriages and baptisms and to attend the sick. . . . I have public prayers every evening towards sundown. catechism four times a week, three times for the whites, and once for the blacks or slaves. As often as possible I preach on such matters as I think most useful for the instruction of my hearers. In a word, I employ my talents for the glory of God, for my own sanctification and for that of my neighbor as much, it seems to me, as I ought to do. I trust that our Lord will consider more what I wish to do and the intention with which I do it, than what I accomplish. for the needs and exigencies of the different posts in this country. I am nearly certain that if your lordship could see them for himself you would not hesitate one moment to provide for them. Two more missionaries are still needed. one for the Tamarois twenty leagues from here; the other for Post Vincennes, eighty leagues from here. Disorders are many there . . . This portion of your flock is terribly exposed to wolves, especially at Post Vincennes where there is a considerable number of people who are much better able to support a priest than at the place where I am. yet I find myself very happily fixed as to temporal affairs. I shall let you know when I know it myself the amount of the revenue of my parish (cure), the condition and approximately the fixed income and the amount of perquisites of the church. This opportunity [to send a letter to you] is furnished me by a courier from Detroit of whose departure I knew nothing until this evening.

I am &c. &c.

GIBAULT, priest.

Kaskakias, February 15, 1769.

The following is an extract from a letter dated June 14, 1769, written by Father Meurin to the Right Reverend Bishop of Quebec, which relates to Mr. Gibault.

"Mr. Gibault is full of zeal and he will not hold out long if he be left here alone, to go so often on wearisome journeys through woods and over mountains, so exposed to all sorts of weather and to injury by rivers and torrents, unless it please God to renew old time miracles. . . . Mr. Gibault since his arrival in this country has been almost continually sick of a fever, at first severe and dangerous, afterwards slight and low, against which his courage has always sustained him in a condition to perform his principal functions in the parish of the Immaculate Conception of the Kas. wherein he has seen fit to establish himself and whence he goes from time to time to St. Geneviève, a Spanish colony from which I was banished because I am a Jesuit. He has had the happiness to get nearly all in these two parishes to make their Easter duty, some of whom had neglected it for many years. . . . "

". . . . I think that fear of a lawsuit [with the English authorities in regard to the house, land &c of the mission of the Tamarois which the English wish to appropriate] is in part the reason why Mr. Gibault preferred to stay at Kas (Kaskakias) rather than at Kaos . . . "

When Mr. Gibault's health is restored and he has regained his strength I doubt if he will go (to Post Vincennes). For two years the roads have been infested by the Cherokees and the Chicasaws, and the inhabitants of Kas say boldly that Mr. Gibault cost them too much to risk him in the service of others.

From the Same to the Same.

My lord,

... There are only seven or eight persons in my village who did not receive their Paschal Communion, something that, according to the oldest inhabitant has never been known before. ... My tithes amount to from two to three hun-

dred bushels 1 of wheat and four or five hundred bushels of maize or Indian corn, and perquisites . . . Father Meurin is well and as energetic in going about from village to village as if he were still young. We do not often see each other although we are only four leagues apart, but we are as often away from home as at home. And yet we accomplish little in comparison with what ought to be done. I have not been to Post Vincennes, because during the winter I had the fever common to this country, and since the opening of the spring, as the Indians had taken and killed several persons on the route, which is eighty leagues long, my parishioners have been unwilling to let me go. If your lordship wish to save your priests and to provide for the salvation of your people, the way to do so would be to send two more [priests] to this section,—one to Post Vincennes where there are a number of people and where he would be able to look after many other posts; and the other to the Tamarois. is not that I am afraid to sacrifice myself, for I heard it said to your lordship that a priest has lived long enough if he have been in the priesthood ten years, but I speak to you for the glory of God and for the salvation of this portion of your flock. . . . We looked for help from Spain, but Louisiana has risen in revolt and has driven the Spanish from New Orleans and from all the western borders of the Mississippi. I stand very well with the English. I have carte blanche to go wherever I wish. Our Commandant has offered me the services of himself and his troops should I have need of them for the support of our religion. the regiment is Irish and many of its members Catholics, he asked me to treat those who are devout as I would my parishioners. I try to carry out your lordship's instructions about intimacy. I have taken meals only twice at his

¹ The French word is *minot* which the dictionaries say is "a measure containing *three bushels*." It is likely however that in the present instance the word stands for "bushel" in the ordinary sense.

house since I came here; and once I did it by accident. I venture to represent to your lordship that a permission to say Mass twice in cases of necessity is very essential for me.

GIBAULT, priest.

Kaskakias,

June 15, 1769.

From Bishop Briand to the Abbé Gibault. (Extract from a letter dated August 13, 1769).

". . . . Do not neglect the affairs of the Tamarois. They are intimately connected with the good of religion and especially as regards the future; besides, you know that there is question of your word to the gentlemen of the seminary, or rather to the Church itself, since this business concerns it more than it does them. That place may eventually be the centre of religion and the residence of a vicar general for all that part of the country.

It is necessary that you should go to Post Vincennes for a month or longer if it be possible, and you could take Father Meurin with you, and give him a small mission there were it for no other duties than to say Mass, teach the catechism and to preach occasionally. . . . "

In another letter, written on March 22, 1770, Bishop Briand accords Father Gibault the permission to duplicate when there is a real necessity but not at the same place and when the people are too far away to come to the Mass.

THE ABBÉ GIBAULT TO BISHOP BRIAND.

[Extracts.]

My lord,

I am writing you from Post Vincennes where I have been for three weeks. I am so occupied that I do not know if I can collect my thoughts sufficiently to tell you, after I have offered my humble regards, all the things that at different

times I had intended to write you as I discovered the most pressing needs . . . After three weeks of a severe and terrible illness, happily for me a skilful surgeon recognized the nature of my malady, which I did not know myself. and found a remedy for it. Since, therefore, the twentyeighth of October, when the fever entirely left me. I have made such good use of my restored health in laboring for the salvation of my brethren that I have slept in my bed Saint Geneviève, Saint Louis, in the only four nights. Spanish portion, where the governor is delighted to have me go to keep souls in peace, the Kaskakias, the Cahos, and presently Post Vincennes where I found religion nearly extinguished, have afforded me ample opportunity to exercise the zeal that you recommended me to have for my dear brethren. I consider myself nearly alone, for the reverend Father Meurin has been unable to leave his house since last autumn, partly because of his age which has broken him down, partly because of several dangerous falls that he had on bad roads to which the weight of his body and the weakness of his limbs made him liable. . . . During the nearly twenty years that it [Post Vincennes] has been deprived of priests everything has deteriorated, libertinage and irreligion have been introduced; nevertheless when I arrived everybody came in a crowd to meet me at the banks of the river Ouabache. Some threw themselves upon their knees and were quite unable to speak; others spoke only by their sobs; some cried out: Father, save us, we are nearly in hell; others said: God has not then utterly abandoned us. for it is He who has sent you to us to make us do penance for our sins; and others again exclaimed: Ah! Sir. why did you not come a month ago, then my poor wife, my dear father, my loved mother, my poor child would not have died without the sacraments! . . . What a happiness it is for me to try to make reparation for time so bady employed in my youth by the occasion that God now gives me to employ it

well. The only thing that troubles me is that I cannot travel especially in this direction without being liable at any moment to have my scalp taken by the Indians. Twenty-two men have been killed or made captives (which is worse, for they are burnt alive) since I came to the Illinois, and on the road over which I travelled, but at different times. I also left against the wish of all my parishioners who several times assembled to oppose my departure. However, by way of prudence I brought ten men with me and I shall have twenty on the return journey. I have rebuilt the church at this post. It will be of wood but well built and very strong; there are a goodly sized presbytery, a fine orchard, a garden and a good farm (terre) for the benefit of the pastor who would live elegantly. There are only eighty inhabitants who farm, but there are many people of all trades, numbers of young men who are daily establishing themselves here; in all there are about seven or eight hundred persons who are desirous of having a priest. This post would be very quickly settled if they had a missionary. . . . God has touched and enlightened an English family here at the post all of whose members were presbyterians; they are well educated, knowing how to read and write. I questioned and interrogated them a great deal: I am still proving them; they complain and weep each time that I put them off; they made their confession. I made them without any difficulty resolve to make a public abjuration of the errors of their sect, yet I did not think it well for them to do it as I feared it might be injurious to religion. I do not know if I have done well or ill.

(The Abbé then gives several reasons that decided him to stay at Kaskakias rather than at Cahos. To those already

That they have always been stirring and enterprising and given in his second letter he adds the following:)

that they love, fear and respect. . . . Moreover, what could I do at Kahokias? I have already told you the village is

a small one, remote from all others; the mission there which was once so flourishing is nothing now (here follows a description of the ruins) . . . I beg you to consider that in the beginning of this mission there were three priests at Cahos occupied in temporal and spiritual affairs, there was one at Fort de Chartres, seven Jesuits at Kaskakias who attended the neighboring villages, one at Post Vincennes, Michillimakina, one at Saint Joseph; yet they complained of not being enough for all; and now I am only one, for Father Meurin can no longer travel and the population has increased considerably.

As regards my mother and sister, I can tell you that six days before I left Montreal I did not know that they wished to come with me. On the contrary, my mother told me when I was at her house that her age and still more her will prevented her from wishing to leave her country, but I could not send away my dear mother who came to me at Montreal saying that she would go to the ends of the earth [with me] rather than be left in her old age at the mercy of any and every body. . . . As for the commandants of these places, I have nothing but praise for them, they have done everything in their power for me personally and for the Church and religion.

I must tell you that whenever I start upon a journey I always go armed with a gun and two pistols, so as to prevent the Indians from attacking me when they see me so well armed,—for they fear nothing more than to lose one of their number,—and even for the purpose of defending myself if I should be attacked.

(This letter bears no date, but as Bishop Briand answered it in a letter dated August 16, 1770 it was probably written in the spring of 1770.)

From the Same to the Same.

[Extracts.]

My lord,

Although I wrote to you from Post Vincennes not long ago, I venture again to offer my respects. . . . Nothing new has occurred since then. I came back from Post Vincennes after a two months' stay there, accompanied by twenty picked men. We were followed [cottoyé] 1 by several bands of Indians during the entire journey of between eighty and a hundred leagues, but we put up such a good front and took so many precautions that in spite of having to cross rivers and pass through woods they never dared to attack I am no longer safe in going from one village to another, for since the thirtieth of March there have been fourteen men [killed] in our villages. The Spanish have seized upon the other side of the Mississippi. They treated the inhabitants of the city of New Orleans very harshly but were very lenient towards the villages of the Illinois. What causes me much anxiety is that they have appeared here in small numbers, and that they have brought no priests with them. I asked if there had been any change made in the dependence of New Orleans and the other territories; the Spanish commandant, a very pious man, told me no, that the Capuchins would continue in charge of New Orleans. He strongly urges me to continue to give the necessary spiritual attendance to the villages of Saint Geneviève and St. Louis. The English commandant appeared to be satisfied that I should do so because as the villages are only separated by the Mississippi river it seems essential that peace be maintained, and the English commandant is strongly disposed to think that nothing is so well calculated to maintain

^{1 &}quot;Catoyer" means to "skirt," or "walk, travel alongside." The sentence means that bands of Indians marched in a direction more or less parallel to their own route.

it as religion. I would again ask your lordship to let me know what you have decided about the post at Michillimakinac as regards the church which is about to fall to pieces. If you intend to send a missionary there (which I believe is not the case) would that it could be soon, for otherwise everything will be lost. If you do not intend to send one, is it your wish to divide the few ornaments that remain and the (sacred) vessels among our churches, which are very poor, under condition, however, that they shall be returned in case of re-establishment. In making a missionary tour, according to your orders, to Peoria, St. Joseph, Michillimakinac, Miami, Ouiatanons and Post Vincennes, I could take what is best for the churches that we tend. At least [in this way] what has been used in the divine service will still be devoted to the same object and will not be a total loss. Your orders will determine me to undertake this trip of seven hundred leagues which it will take me five months to accomplish.

GIBAULT, priest.

Kaskakias, June 15, 1770.

On August 19, 1770, Bishop Briand sent to Mr. Gibault "our vicar general and missionary in all parts of the Illinois and the adjacent country from the Mississippi to Detroit and Micillimakinac," the Jubilee granted according to custom by our Holy Father Clement XIV upon the occasion of his elevation to the supreme pontificate.

FATHER MEURIN TO BISHOP BRIAND.

[Extracts.]

.... The order that your lordship gives me in regard to Mr. Gibault is very agreeable to me. He is yet young, it is true, but he does not forget the fair promises he made to you and he does honor to them. Each day he shows

himself more and more worthy of your choice, your favor and confidence. I would consider myself fortunate if at his age I had had his virtues and merits. His mother, far from being an obstacle to his zeal, is very useful to him by relieving him from temporal cares and thus making it possible for him to devote himself entirely to spiritual affairs; for we do not find here as in France trustworthy and reliable servants,—indeed we find none at all. We are obliged to have slaves and to oversee them, which is the greatest hardship.

Last winter Mr. Gibault spent nearly two months at Post Vincennes. The poor people there had not seen a priest for six years, consequently he did a great deal of good. God grant that it last and that your lordship may soon send them a resident missionary, for it is very difficult, nay often impossible, to attend them from here, less on account of the length and difficulties of the journey than because of the Indians that infest the roads. The zeal of Mr. Gibault is also exercised in the Spanish colony whence he is often sent for: for the Spaniards in taking possession of their new colony brought with them soldiers but no priests. It is said that nowadays they give themselves no more concern about this than other nations would. Many persons left this side only through fear of the loss of religion for themselves and their children. They sacrificed their homes to go and establish new ones with the Spaniards whom they were told were such good Christians [Catholics]. They regret now that they did not listen to me on the subject. It was not these, my lord, who refuse to acknowledge your jurisdiction, but those who are in command. It was for the sake of the good christians [Catholics], for there are such still, that in former years I went there as it were incognito, and it is likewise for them alone that Mr. Gibault goes there when he is needed. They cannot be held accountable for the madness of their chiefs. Thus it was that we considered it

our duty to interpret the instructions of your lordship to confine ourselves to the English settlement.

(Signed) MEURIN, S. J.

At Prairie du Rocher, June 11, 1770.

In a postscript Father Meurin adds: The mission house of the Tamarois serves as a fort and barracks for a company of English soldiers.

(Bishop Briand's reply, dated April 24, 1771,) reads as follows: "Your powers extend over the whole of Louisiana until distinction be drawn by the courts of Madrid and Rome: You may, therefore, attend the villages of St. Louis &c. provided that the respective governors of the two crowns allow you to do so."

THE ABBÉ GIBAULT TO BISHOP BRIAND.

[Extracts.]

From Kaskakias the Abbé Gibault writes under date of June 20, 1772, urging Bishop Briand to try his best to send a priest to these missions. He adds:

"I am writing to Mr. Martel, whom Mr. Gravé tells me you have planned to send to this country; I shall be delighted; he is young and vigorous &c. . . . The English have withdrawn from the Illinois; the house and property at

¹ Probably Martel, Joseph Nicholas, born at Quebec, April 21, 1721. He entered the Society of Jesus and was sent to France. But, having left the Order in 1763, he returned to Canada, and was appointed pastor of Saint Laurent, in the island of Orleans, near Quebec, of which his brother had been in charge for thirty years. He was drowned July 29, 1772, and buried at Contrecoeur, shortly after Abbé Gibault's letter (June 20) alluding to his appointment.

² Mr. Grave was at that time Superior of the Seminary of Quebec.—E. C. K. Laflamme, priest.

Henri-Francois Gravé de la Rive came from France July 26, 1754. He was appointed Vicar-General and Superior of Quebec Seminary. Died February 4, 1802, aged over 71. (Tanguay, op. cit.)

the Kahokias belonging to the gentlemen of the Seminary are free; Mr. Martel can take possession upon his arrival....

"I have nothing new to tell you except that we are always exposed, and now more than ever, to the danger of being massacred by the Indians of the low countries of the Mississippi upon which our village borders, [a danger] from which the other villages are exempt. More than twenty persons have been slain since my last letter. times I have been taken by the savages; each time they let me go but forbade me to tell anybody about it. I obeyed them because if it were known I should never again be allowed to go about, and because, if the Indians were discovered through me, and I were ever recaptured. I should never be set free. I have adopted the plan of carrying no fire arms, for fear of being tempted to use them and thus having myself killed, or of inspiring them with the fear of being killed and that they would anticipate me instead of taking me prisoner"....

Father Meurin ¹ in a letter written at Prairie du Rocher on March 29, 1775, has this to say about the Abbé Gibault: "Since the end of January Mr. Gibault is on an apostolical journey of which he will send you an account from Michillimakinac. He will not be back until All Saints' day, if he do not take a notion to go to Canada. His parish, my own, and the Kaokias will keep me pretty well occupied during his absence. May God bless his labors and mine!"

¹ Meurin, Sebastien Louis, born December 26, 1709, entered the Jesuit novitiate at Nancy 1726. He reached New Orleans in 1741 and for 33 years devoted himself to the Illinois missions. He composed an Illinois-French dictionary. After the Brief suppressing the Order, he offered his services to the Bishop of Quebec. He was the last survivor of the Society of Jesus in Louisiana. His greatest sorrow was not to die a Jesuit. He ended his apostolic career at Prairie-du-Rocher, in 1777.

THE SAME TO THE SAME.

My lord,

For eight years now I have obeyed your orders, firmly convinced that by so doing I was obeying God Himself: this is the fourth missionary tour that I have made, the shortest of which embraced a distance of five hundred leagues, visiting, exhorting, reforming to the best of my ability the people whom you confided to my care. . . . My health has now become weakened by all these labors; I can no longer do what I have done in the past and what I should still wish to do. I am forty years old, I have never spared myself, I have often been illy fed, and have even at times endured protracted fasts because I could get nothing to eat; I have walked by day and by night, exposed to all sorts of weather and dangers. Greater than all, there has been the mental anxiety;—I was a stranger in a freethinking country, subjected to all the calumnies that could be invented by impiety and irreligion, seeing all my actions, even those that I thought best, wrongly interpreted and thus maliciously represented to your lordship. . . . All these reasons and many others oblige me, my lord, to beg of you to send me away from the Illinois. . . . Do not suppose, my lord, that it is any motive of self interest that makes me urge this; on the contrary, I should be in despair about it. My sister is well established in the Illinois; I have received a letter, written in May, which tells me that my mother was then ill of a malady thought to be mortal. I am therefore alone now, and all countries are alike to me. it is necessary to be useful in some way. In a word, you are my father, my judge, my bishop; I have made known to you in part my reasons; judge and pardon. I assure you that if you command me to remain there, I shall do so, as my first promise was to obey.

P. GIBAULT, priest.

Michillimakinac, October 9th, 1775.

From the Same to the Same.

My lord,

I did myself the honor to write to you from Michillimacinac, but finding a good though costly opportunity to send vou a letter by an extraordinary courier from Detroit, I cannot refrain from offering you my humble respects and repeating what I heretofore wrote you. inform you moreover that having arrived at this latter post in September, I stayed there until the fourth of November, counting on the certainty of the arrival of a boat that was already looked for when I arrived from Montreal. I found at last that they waited in vain, and that I had to get settled for the winter; in this hard alternative I preferred to risk perishing on Lake Huron than to pass the winter at that place. Therefore, in a little canoe made of bark, with one man and a child, on their first voyage, I myself having been across but once, having had no experience with a boat for sixteen years, asleep during the nights and often during the day, and consequently knowing nothing of the dangerous places. which are not uncommon,—in this miserable conveyance. resolved to overcome every obstacle, steering the canoe myself, through ice, in snow, of which there were eight inches in the level country, amidst high winds and tempests, at a season when no one in the memory of man has ever ventured forth, in twenty-two days I reached Detroit. That was ten days ago. The river, since before my arrival, has been covered with ice and can only be crossed as is done in winter from Ouebec to Point Lévis. 1 I am therefore frozen

¹ Before the introduction of steam ferries for winter service between the Quebec (left) and Lévis (right) shore of the St. Lawrence, the river was crossed in long canoes manned by five paddlers, who would occasionally light on the field-ice and drag the canoe to clear water spaces. It was considered providential when, in spite of the ebb and flow and swift current, the river froze from shore to shore. Several plans were invented to facilitate this. Nowadays an ice-bridge, which

up here. Perhaps I may get away this winter, perhaps, as the oldest inhabitants tell me, not until March. God be praised. The discomfort that I experienced between Michillimakinac and here has made me so insensible that I only half realize the disappointment of not being able to return to the Illinois. I shall do everything in my power to make myself useful in Detroit and to relieve the two venerable old men who have charge of it.

Besides, my lord, I shall profit of this prolonged stay to make a longer retreat than I could have done anywhere else, as I have no charge

P. GIBAULT, priest.

Detroit, December 4, 1775.

In a letter written at Prairie du Rocher and dated May 23, 1776, Father Meurin says:

I am also patiently awaiting the coming of Mr. Gibault. He is to arrive to-day, May 22d, full of indignation against his parish which he wishes absolutely to leave as soon as he has set his affairs in order."

The father then goes on to speak of certain accusations and criticisms directed against Father Gibault by his parishioners, accusations against which the abbé will later defend himself.

In a document, dated June 29, 1780, Bishop Briand instructs Mr. Gibault to go to Quebec. This must have been on account of these accusations, or for other difficulties of this kind. There is nothing to show that Mr. Gibault went to Quebec; for we find him at Saint Geneviéve

sometimes remains until the end of the first week in May, is looked upon as a nuisance, on account of the delay to the opening of the navigation season, and of the cold weather it maintains in all the neighboring region. This would occur here almost every year, owing to the network of wharves; but the ferries prevented it by breaking through the ice.

in April of 1783. It is probable that he did not receive Bishop Briand's letter. If so, it was owing to the War of Independence.

Between the years 1776 and 1783 there are no letters either from Father Gibault nor Father Meurin, and consequently no answers from the Bishop of Quebec.

In his "Répertoire du Clergé Canadien", Mgr. Tanguay states that Father Sebastian Meurin died in February, 1776. This cannot be exact since we have a letter from the said Father dated May 23, 1776.

From the Same to the Same.

My lord,

I have only one half hour to write if I am to profit by the opportunity given me by Mr. Ducharme. I cannot in that short time tell your lordship much except that I am ever the same as regards the salvation of the people, only that age and hardships do not allow me to do as I would desire and as heretofore. The reverend Father Bernard, a capuchin, looks after the Kahokias in conjunction with St. Louis where he resides, which relieves me of the most remote village that I had to attend. The Illinois are more unfortunate than they ever were. After having been destroyed and exhausted by the Virginians, left without commandants, without troops and without justice, they govern themselves by whim and caprice, or to put it better, by the will of the strongest. We expect, however, in a short time to have troops with a commandant and regular law. I hope to write as well as I can a detailed account to your lordship of everything that has occurred during the past four or five years, and send it by Mr. Dubuc who will remain some time longer.

P. GIBAULT, priest.

Saint Geneviève, April 1, 1783.

From the Same to the Same.

My lord.

When I got your letter I made a thorough examination of my conscience and of my conduct about the points and offences of which they accuse and asperse me; and I am going to make to you a general confession as exactly and sincerely as possible." (In a long letter the abbé clears himself of all the accusations brought against him. From the letter we learn that after the death of his mother he did not keep house for three or four years, but resided in the neighborhood of the church. Towards the year 1780 he left for "the Prairie du Rocher, St. Philippe and the Kahos for two months and more" and probably went to the other missions where there was no priest. It is not apparent when he left his post at Kaskakias to go to reside at St. Geneviève where we find him in May, 1783, nor when he abandoned this latter post to go to Vincennes. At the last named post he accepted hospitality in the house of a Mr. LeGras which was located near to the mission chapel. He then employed a German for a servant.)

Of the mission at Post Vincennes Mr. Gibault says:

". . . I have enough confidence in God to hope to banish in a little while barbarianism from the Post Vincennes whose inhabitants, especially the young people, have had no religious instruction during twenty-two years except during my short missionary visits and those of Mr. Payet.1 They have been raised like the savages in the midst of whom they live. I had and still have catechism classes for them twice a day, after Mass and in the evening before sundown.

¹ Payet, Louis, born at Montreal, August 25, 1749, ordained 1774. was successively pastor of St. Antoine de Chambly 1786, and Verchères, 1789. Died 1801 (Tanguay op. cit.) As the letters written by him, and contained in the archives of Quebec, range from 1783 to 1786, it is to be presumed that his stay at Detroit occupied about the same period.

the lesson is over, I dismiss the girls and teach the boys the responses at Mass and the ceremonies of the Church for feasts and Sundays. I preach on Sundays and holidays as often as possible. In a word, I have been here a year and a half, and when I came I found no person, adult or child, who could serve Mass except one European who was not always able to come; then, no Mass. Two months after my arrival I had several; and now to the smallest boys in the village know not only how to serve Mass but also the ceremonies of festivals and Sundays and the entire catechism. small and large. I should not have been successful in building a church in this post if the inhabitants of the Kahokias had not sent a courier to me with a request from all the parish that I would attend it and offering me great advantages. The inhabitants of Post Vincennes, justly fearful lest I abandon them, unanimously resolved to build a church ninety feet long by forty-two wide, of frame with a stone foundation. A portion of the wood is already hauled (tiré) and a quantity of stone for the foundation. be only seventeen feet high, but the winds in this country are so strong that that is high enough for stability. The house. which at present serves as a church, will do me for a presbytery and I hope to occupy it in a few months. attached is extensive, very dry and in the centre of the village. It was I and the trustees who acquired it about sixteen years ago. I beg of you to give your approval to the building of this new church under the title of St. Francis Xavier on the Ouabache (the Wabash). . . .

As to the inhabitants of Post Vincennes, whom it has been said in Canada that I induced to perjure themselves, it may be that in order to get out of the affair with Governor Henry Amilton [Hamilton], they themselves gave the pretext that people so ignorant could not have been gained over except by me, and by this supposition condone their fault in attributing it entirely to me. The truth is that, not

having been at Post Vincennes for a long time, and finding a favorable opportunity to go there with Mr. Laffont who had a good escort, I availed myself of it to visit my mission. If I had mixed myself up with an affair of that importance my meddling would have been seen somewhere, some better proof would have been given than this: they say, they have reported to us, and the like. And I have had the good fortune to secure an attestation from Mr. Laffont himself soon after our return to the Illinois about something that was said to me on this subject. I send you the original of this affidavit, written and signed by him, keeping only a copy for myself. You can judge better from writing than from words. . . . Another affair which claims your attention in order that you may give me a clear and precise opinion, is that the reverend Father Ferdinand Farmer, vicar general of the bishop elected for the united provinces of America, notifies me on the part of that bishop, Mr. Carroll, that I am to publish a jubilee for all the faithful in America, the same having been delayed by the war. I received this document last winter. I have not spoken of it nor shall I speak of it except by your orders. I look upon it as very singular that the address of my letter should be Mr. Gibault. vicar general of the Bishop of Quebec, and that I should receive enclosed a pastoral letter from another bishop. . . . Thus, having no certainty, owing to the distracted state of this part of your diocese of Quebec, I can follow no orders but yours.

A barefooted Carmelite, a German, thirty-four years of age, having his ordination papers, a certificate from the colonel of a regiment in which he served as chaplain until peace [was declared], letters from the vicar general to take charge of the borders of the Mississippi without mention of a single distinctive name, calling himself the abbé St. Pierre, came here a year ago from Mr. Carroll, bishop-elect of America, from whom his letters emanate. I did not dare

say anything to him without your commands and I did not speak to you sooner about it, as I said to myself that he would return to France by New Orleans. However he is still in Illinois.

P. GIBAULT, priest.

Post Vincennes, June 6, 1786.

Mr. Laffont's Affidavit,

To Colonel George Roger Clark,

Sir, I cannot but approve of what Mr. Gibault has said in the contents of the journal. If he have omitted some historical truths which were worthy to be recounted, that which he has said is truth, pure and simple. All that he has asked me to add, and what he will tell you himself in my presence, and that he forgot, is that in civil affairs, with those of the French as with those of the Indians, he did not interfere at all, having no orders to do so. This is true of the one as well as of the other, his only exhortation being to preserve peace and union, and to prevent the shedding of blood. much for temporal affairs, with which alone I have anything to do. I hope to have from them all possible satisfaction, having comported myself in everything with inviolable integrity. My zeal and sincerity persuade me that you will have the goodness, Sir, to accept the wishes that I have the honor to express for your person and to believe me with respectful attachment &c. &c.

LAFFONT.

Kaskakias, August 7, 1778.

FATHER GIBAULT TO BISHOP BRIAND.

My lord,

.... I beg of you to consider that for the past twenty years I have been in charge of these countries, without interruption, without I might say a fixed dwelling place, jour-

neving nearly all the time, in all seasons of the year, constantly exposed to the danger of being massacred by the Indians. . . . My age, fifty-one years, the need I feel to be more recollected after the many distractions necessitated by so many journeys and such long missionary tours, the repugnance that I feel to serve under another bishop either in Spain or in republican America, and a thousand other reasons, all this I say being well considered, I look to your goodness for my recall, which I ask you for most urgently . . . and I believe that I follow in this the will of God which inspires me with it for my salvation . . . as to the spiritual succor of the people of this country. I can assure you that they will lack it less than hitherto, since they have a priest at Kaskakias, another at Kahokias, and it will not be long before they have one at Post Vincennes, if I leave there, it being the favorite post with Congress. Hence everything conspires to make me hope for my recal.

P. GIBAULT, priest.

Post Vincennes, May 22, 1788.

It is probable that Mr. Gibault did not return to the diocese of Quebec; for, though we have no other letters of his, we find by a letter from the Abbé Gravé, superior of the Quebec seminary, dated May 7, 1792, addressed to Mgr. Hubert, Bishop of Quebec, then on a pastoral visitation, that Mr. Gibault had petitioned the Congress of the United States of America to have restored to him certain property situated in the mission of the Cahokias in the Illinois.

LETTERS FROM THE BALTIMORE ARCHIVES.

[BISHOP CARROLL'S ADMINISTRATION.]

REQUEST FROM THE CATHOLICS OF AUGUSTA, GEORGIA, THAT THEY BE ATTENDED BY THE ABBÉ CARLES. AUGUSTA. August 24, 1807.

Sir.

The Roman Catholicks of Augusta with the greatest respect for your Lordship, and persuaded that they can attribute to nothing but the difficulty you have experienced in procuring a clergyman, such as you would wish to send them, their being so long deprived of the consolations they would derive from the exercise of their religious duties; lately held a meeting in order to prevail on Monsr L'Abbé Carles, to divide his time between the Catholicks of Savannah and them. He has replied in the most satisfactory manner to the propositions made to him in behalf of their meeting and assures us he will most willingly consent to spend three months alternately with each of the two congregations, provided such arrangement receive the approbation of your Lordship.

As Mons^r L'Abbé Carles will have the honor of writing to you himself on this subject, we at present content ourselves in making known the object and wishes of the

¹ Interesting details about the Abbé Carles are contained in Mr. Griffin's paper entitled: Asylum, Records, vol. xviii, No. 4, pp. 421 et seq.

Catholicks of this place, in order to obtain your consent thereto and appointment of this amiable and much respected clergyman.

We have the honor to be with respect,

Your most humble servants,

B. Bignon, S. Guerin, John Cormick.

To the right reverend

John Carol, Bishop,

Baltimore.

THE ABBÉ CARLES TO BISHOP CARROLL.

[G. 7.]

SAVANNAH, the 12 of 8ber 1807.

My Lord,

I have received in due time your esteemed favour of the 29 June last, with so much more satisfaction, that from your long silence I felt apprehension, that my unvoluntary long absence, or some previous taking advantage of the same, might have indisposed your lordship against myself.

I have after your assent and even agreeably to your desire, undertaken a journey to Augusta in the beginning of August, with the intention of visiting the neighbouring places where my presence should be required. But unfortunately I fell sick ten days after my arrival, my illness which first proved very severe, terminated in an intermittent fever which only left me after my return in Savannah, and the fortyeth day and thanks to the almighty I am now upon the recovery.

The good reception I met among the faithful of Augusta has been beyond my expectations; they have offered me as your lordship will see by their inclosed letter to divide my time between them and the congregation of Savannah, so

as to spend a quarter alternately among each. Considering perhaps the increasing of my yearly emoluments which at present are barely sufficient for a decent maintainance, but more impressed with a sentiment of gratitude for bestowing their confidence on me, I have answered them, that I had not any objection to comply with their wishes, provided we might have the approbation of your lordship, without considering whether the congregation of this city would agree to these arrangements. I could not yet form a meeting of the vestry, the majority of the members being absent, owing to the sickly time; but I have reason to believe that there will be a strong opposition. By principle as well as by duty I am averse to all kind of contest, and I would be extremely sorry if any was to take place which. should become of no advantage to either side; and consequently, setting my pecuniary interest aside, in order to avoid it, I respectfully beg leave to suggest to your lordship, that if possible another clergyman was sent to Augusta it would prevent and settle at once all future difference. leave to your lordship's wisdom to determine upon; and will be at all times ready to receive and obey with submission such orders as you will be pleased to direct.

I am with the utmost respect and veneration of your lordship the most humble and most obediant servant,

ANT. CARLES, priest.

P. S. The income to be expected at Augusta would be by yearly subscriptions about 600 dollars besides casualities—they offered me for only six months 400 dollars.

The Right Revd John Carrol,

Bishop of Baltimore,
Baltimore.

THE REVEREND MICHAEL BYRNE TO BISHOP CARROLL. [Case I. E. 6.]

NEWTOWN, Feb. 6th, 1810.

Right Revd Sir:

After my best respects to you, I beg to be excused for not having written to you until now. After my arrival at Newtown I delayed writing, waiting to get better acquainted with the State and situation of the congregation. Christmas then approaching and with it a multiplicity of labors, I put it off from day to day, expecting more leisure: at length there has fallen a snow here, which renders it impossible for the greater number to attend church, this affords me an opportunity of acquainting you with my present situ-As soon as I landed at Newtown, three numerous congregations were intrusted to my care, St. Aloysius, Medlupneck, & St. John's: this in my opinion is a charge so great, that I doubt whether any old experienced Priest in the Diocese has a more heavy one; for the inhabitants of these congregations are nearly all Catholicks as you know, the climate is so unhealthy, that deaths, and calls to the sick are almost daily; again, the churches are about ten miles distant from the pastor, which inconveniency alone, is so great on account of attending the sick of three congregations, that it must be a remarkably robust constitution that can support it any length of time; besides, fasting several days in the week is almost unavoidable: these with many more inconveniences which I could enumerate, make extremely burthensome to a person unprovided with instructions for the people, inexperienced, snatched away from the seminary with a very superficial knowledge of theology, and no time now to acquire it by himself.

I had scarcely made the attempt to discharge myself of my duty under these difficulties, when I found myself far inferior to such a task; my breast is in such a state and has been since Christmas, that I am sometimes unable to hear confessions, prepare or give instructions, which are very necessary here. I have entreated the Rev^d Mr. Edelen to relieve me; but he being nearly in the same state of health as myself, is unable to afford any assistance, for he has the congregations of the Sacred Heart, St. Joseph's, to visit Calvert, and he undertook to attend the sick of Newton, as the Rev^d Mr. Brooke will by no means take a share in that labor; if I be at home when Mr. Edelen is not, I have to attend these calls, which are very common. Mr. Brooke says Mass and hears some confessions at home, when he is well, which is very seldom.

To attend so many congregations in my circumstances, and state of health, is what I cannot do; and if I were to endeavour to continue it. I should soon be rendered unable to be of any help at all. I am convinced that the scarcity of Priests is great: true it is the state of this country so destitute of missionaries is deplorable; and the arrangements which are pursued at Newtown, for attending the congregations, if I be not mistaken, are calculated rather to increase than remedy it. Because under the present mode of attendance, living at such a distance, the Priest loses a considerable share of his time, deprives many of the sick of his assistance, destroys his health, and necessarily leaves numbers of those under his charge in ignorance and vice; all which might be remedied in a great measure, by the residence of the pastor amongst his flock: which would not be very expensive, especially if he would be content with nearly the same in his congregations, as he must in all probability put up with at Newtown: for though we have a good table which is particularly attended to, I cannot say the same of the other articles with which I have been furnished, since I came here, nor do I see much prospect of being provided with better. The saddle, bridle, saddlebags, and some other things I have, are scarcely worth a lifting.

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I wish therefore to be exempted from attending more than one congregation, which is as much as I can undergo, until I am in better health, and better prepared for it.

Please to present my respects to the gentlemen of the Seminary, as I have no time to write at present; to Mr. Mertz, Mr. Moranvillier and others. The Rev^d Mr. Edelen sends you his respects, requesting you to grant him the power of giving the Scapular. I earnestly beg a remembrance in your pious prayers, Right Rev^d Father, and remain with sincere sentiments of respect, your

Most obedient & humble servant

MICHAEL J. BYRNE.

The Right Revd Doctor Carrol,
Bishop of Baltimore.

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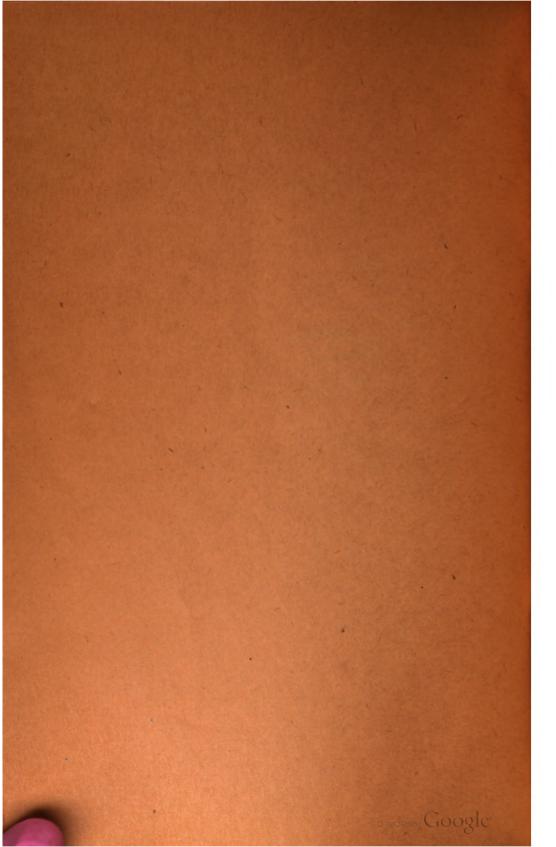
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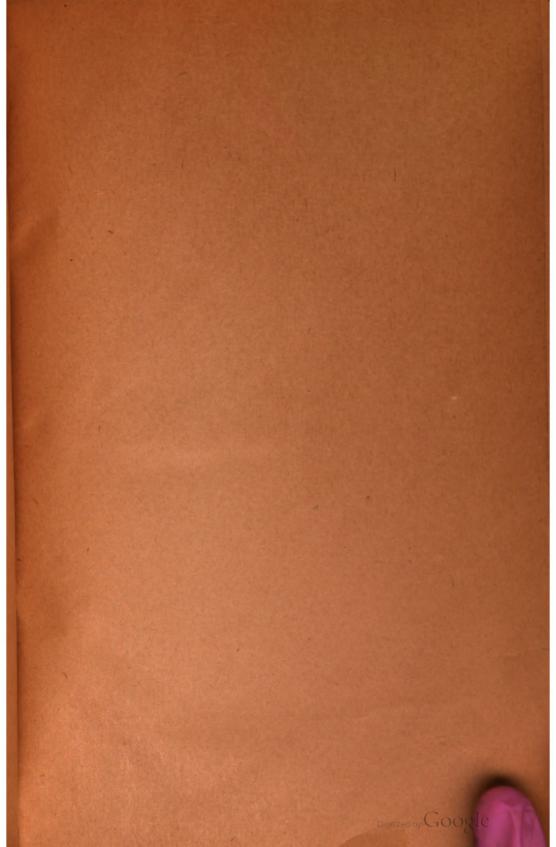
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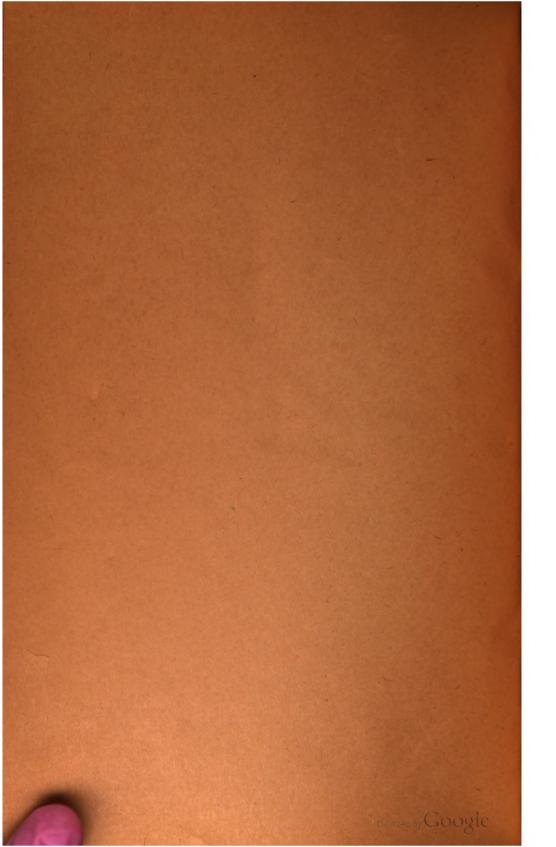
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